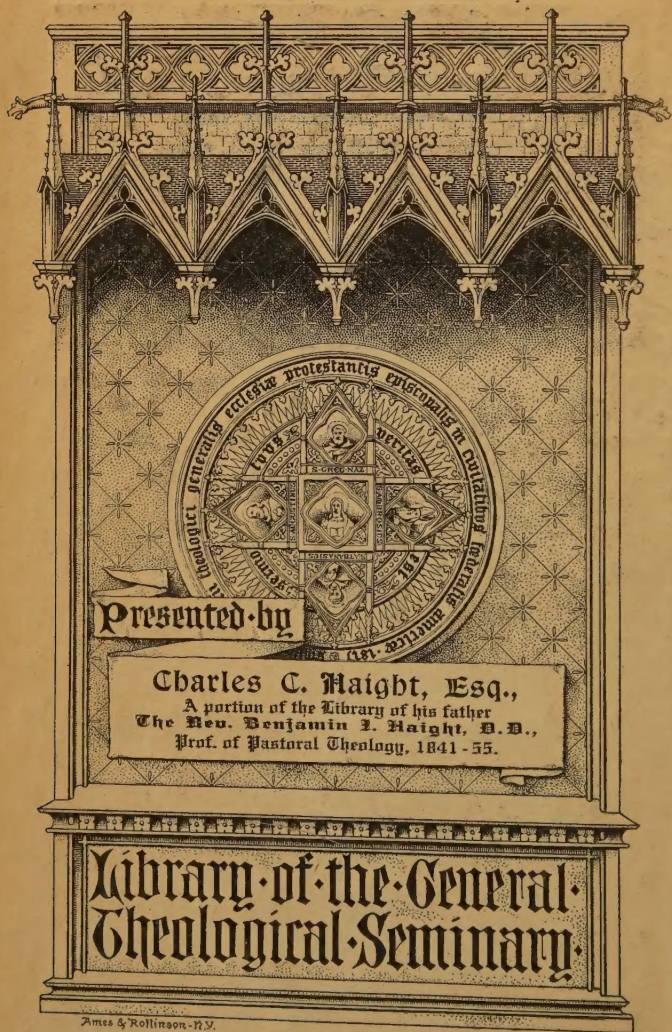
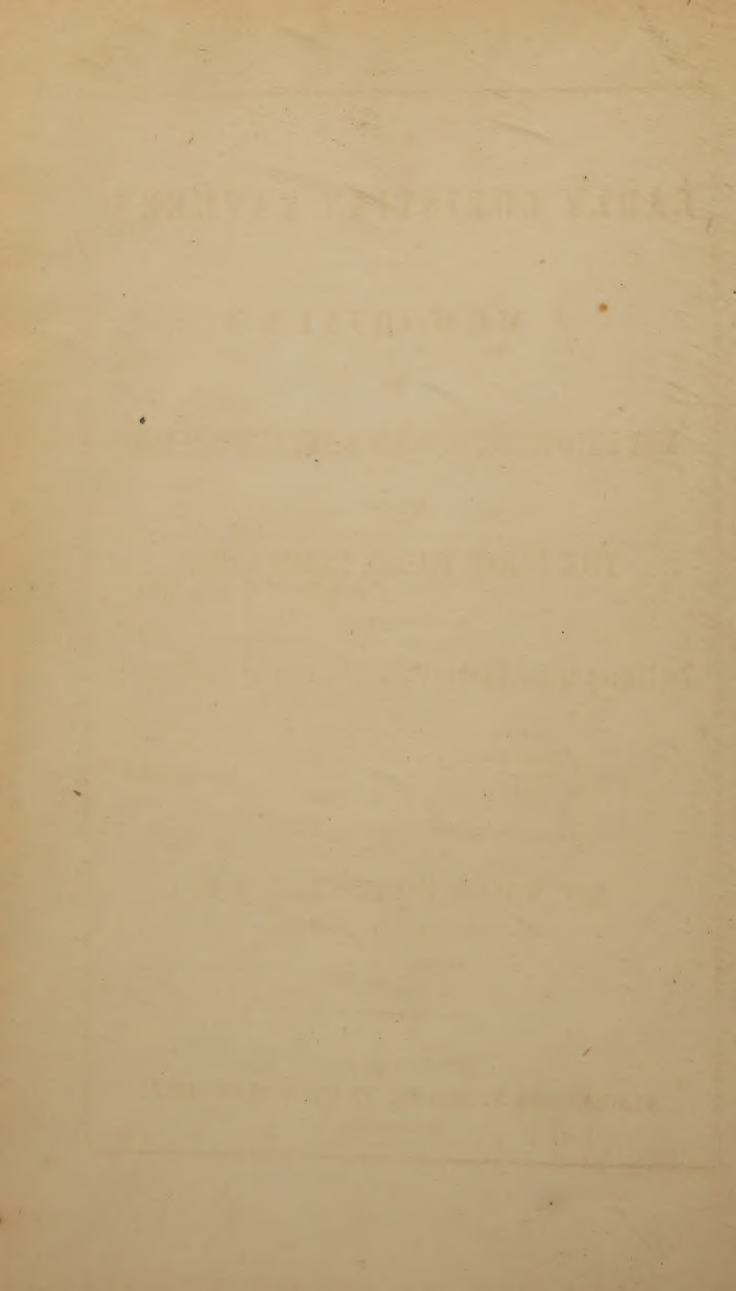




H. C. Waight,

C. C. Hargrave



THE
EARLY CHRISTIAN FATHERS:
OR
MEMORIALS

OF
NINE DISTINGUISHED TEACHERS OF THE CHRISTIAN FAITH

DURING
THE FIRST THREE CENTURIES:

INCLUDING THEIR

Testimony to the Three-Fold Ministry of the Church.

"The FATHERS are in dust, yet live to God."

Lyra Apostolica.

BY THE
REV. WILLIAM M. CARMICHAEL, D. D.,
RECTOR OF ST. THOMAS' HALL,

FLUSHING, N. Y.

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TO
THE PARISHIONERS OF ST. GEORGE'S CHURCH, HEMPSTEAD,
AND
TRINITY CHAPEL, ROCKAWAY, L. I.

THIS VOLUME,

Originally Compiled for their use, and now Published with many Prayers
for their good,

IS AFFECTIONATELY INSCRIBED,

BY THEIR LATE RECTOR,
THE AUTHOR.

THE FATHERS.

"Hail, glorious Lights, kindled at God's own urn,
Salt of the nations—whence the soul imbue
Savours of Godhead, virtues pure and true,
So that all die not—whence serenely burn
In their bright orbs sure Truth and Virtue bold,
Putting on virgin honours undefiled:
Bounteous by you the world's Deliverer mild
Of treasured wisdom deals His stores untold.
Hail ! channels where the living waters flow,
Whence the Redeemer's field shows fair, and glow
The golden harvest : ye from realms above
Bring meat for manly hearts, and milk for babes in love."

Lyra Apostolica.

P R E F A C E .

THE author of the following work, has long been impressed with the idea, that if a short and faithful Biography were given of some of the most distinguished Fathers of the Primitive Church, in order to make us acquainted with their character and worth, succeeded by those extracts which are generally quoted from their writings, in reference to the Sacred Orders of the Ministry, their testimony would be much better understood and appreciated than it oftentimes is. Not being aware of the existence of any such work, an attempt has been made, under many disadvantages, to produce one, which it is hoped, will fill up this chasm in the literature of the Church.

It is not pretended, however, that any new matter has been discovered, to render such an attempt absolutely essential, for that could hardly be expected ; but the object is to collect and arrange that which has long been deemed important, in the clearest possible light. In doing so, the author confesses that he has made a liberal use, not only of the writings of such men as Cave and Kaye and Poole and others, which are not within the reach of ordinary readers, but also, that he has availed himself of whatever extracts he could find in any writer, which would tend to illustrate the subject or enhance the value of the work. In most cases, if not in all, due credit has been given. If any have been omitted, it is merely for the sake of brevity, since the original design was to give it as an appendix to another work ; but as this could not be done, without great inconvenience and still greater disadvantage to a proper exhibition of the facts, it has been allowed to assume its present form and size, perhaps, much beyond its merits. Still, as the subject is one of very great importance, no apology is offered, and certainly none demanded

from him, who sends it forth to the world as a Messenger of Truth, trusting that it may be the means, under God, however imperfect, of doing something, not only towards the dissemination of high and holy views respecting the essentials of our Faith, but clear and primitive views respecting the Polity of the Church, so that those who have long been wandering in the dark, and, perhaps, in bye and forbidden paths, may, in the good providence of God, be brought back to the One Fold, and the one Shepherd, which is Jesus Christ our Lord.

ST. THOMAS' HALL,
Easter-Monday, April 8th, 1844.



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IT IS EVIDENT UNTO ALL MEN, DILIGENTLY
READING HOLY SCRIPTURES AND ANCIENT AU-
THORS, THAT FROM THE APOSTLES' TIME THERE
HAVE BEEN THESE ORDERS OF MINISTERS IN
CHRIST'S CHURCH: BISHOPS, PRIESTS, AND DEA-
CONS—WHICH OFFICES WERE EVERMORE HAD IN
SUCH REVERENT ESTIMATION, THAT NO MAN
MIGHT PRESUME TO EXECUTE ANY OF THEM,
EXCEPT HE WERE FIRST CALLED, TRIED, EXAM-
INED, AND KNOWN TO HAVE SUCH QUALITIES AS
ARE REQUISITE FOR THE SAME; AND ALSO BY A
PUBLIC PRAYER, WITH IMPOSITION OF HANDS,
WERE APPROVED AND ADMITTED HEREUNTO BY
LAWFUL AUTHORITY.—Preface to the Ord'l.

NINE DISTINGUISHED FATHERS.

FIRST CENTURY.

1. CLEMENS ROMANUS, Bishop of Rome.
2. IGNATIUS THEOPHORUS, Bishop of Antioch.
3. POLYCARP, Bishop of Smyrna.

SECOND CENTURY.

4. IRENÆUS, Bishop of Lyons.
5. CLEMENS ALEXANDRINUS, Presbyter of Alexandria.
6. QUINTUS TERTULLIAN, Presbyter of Carthage.

THIRD CENTURY.

7. ORIGEN, Presbyter of Alexandria.
8. CYPRIAN, Bishop of Carthage.
9. CORNELIUS, Bishop of Rome.

EPISCOPACY.

“Mysterious harp of heaven-born harmony!
Touch'd by th' all hallowing Spirit from above,
Thou fill'st the Church, else dead, with duteous love,
Obedience, such as holds the hosts on high,
And pure heaven-soothing order. Mortal eye
Beholds not, nor can mortal hearing prove
The musical soul which on thy chords doth move,
Tempering to holiest union; but the sky
May catch the echo of the unearthly sound,
For Christ himself, and his appointed few,
Moulded the frame, and in the silvery bound
Set all the glowing wires. Then potent grew,
(Like that pale starry lyre twixt sea and cloud,
Seen fitfully in Heaven when winds are loud,)
The treasury of sweet sounds: deep aisle and fane
Prolong, from age to age, the harmonious strain.”

The Cathedral.

The Early Christian Fathers.





INTRODUCTION.

It may seem, to some, a work of supererogation, to adduce, at this late day, the writings of the Early Fathers, for the purpose of showing that the ministry of the Catholic and Apostolic Church was composed originally of **THREE DISTINCT ORDERS**. For the impression entertained by such is, that the subject has been so frequently, so thoroughly, and so successfully presented to the public, by a series of the most intelligent and accomplished writers for the last three hundred years, within the bosom of the Church, that there is not only no necessity for it, but no reasonable hope, that any good can arise from a repetition of the same arguments and proofs.

The writer of the present work, however, is far from believing that an impression so limited in extent, and so at variance with truth, can be urged with any sort of propriety or force, against the defence of a scheme, which is still open to debate, and still subject to abuse; and hence, in pursuing the course which he has, he consoles himself with the reflection, that although he may not be able to enlighten those who are already well informed in regard to this matter, yet, he is constrained to believe, that there are multitudes in every town, and village, and hamlet in the land, who are utterly ignorant of the facts contained in this, or any other volume of

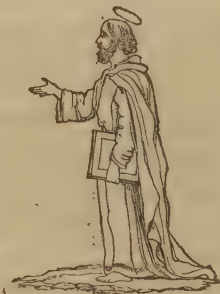
the same kind, and who will hail with delight any effort, however humble, to dispel that ignorance, and instruct them respecting the men and ministry of the Early Church. This is his sole and only object, and this he will endeavour to achieve, not by raillery or abuse, not by chicanery or deceit, but simply by the exhibition of such facts as he has been able to collect. By rejecting all extraneous matter, and especially that which is so apt to be engendered by parties in debate, the only point which he would ask the reader to examine is, 1st. whether there was **ONE** order of Ministers employed in the service of the Early Church, as the Presbyterians and Congregationalists contend; or, 2d, **TWO**, as the Methodists and Moravians affirm; or, 3d, **THREE**, as the Episcopalians believe and assert, with so much confidence and truth.

In order to show, however, that the latter are not involved in error respecting this point, the attention of the reader is directed to the writings of those Christian Fathers who lived *in* and *about* the time when the Church was first organized by our Saviour and his Apostles, for the purpose, if possible, of gleanings from them the form of its government, and seeing whether it accords with that view of it, which every sound Episcopalian cherishes and believes, as his own existence, to wit: that there was a triple ordered ministry established; or, in other words, a ministry consisting of **THREE GRADES OF OFFICERS** ranking one above the other, and distinguished by the appropriate names of Bishops, Presbyters, and Deacons. With this object in view, let us examine the Fathers of the first century, or Apostolic Age.

CLEMENT OF ROME.

"As heavenly blue breaks on a troubled deep
A voice of gentle blame,
From the calm grave where Paul and Peter sleep,
Unto their children came,
From Rome to Corinth, O'er the rising din,
It swell'd, as from their purer seats above,
And, like a solemn undersound therein,
Paul's moving tone. It was thy watchful love,
Clement, whose name is in the Book of Life,
The while thy Church, true to Heaven's sacred mould,
'Mid persecution, poverty and strife,
Glorious within, and wrought of purest gold,
Began, 'mid hanging mists, her greatness to unfold."

The Cathedral.





FIRST CENTURY, OR APOSTOLIC AGE.

I.

CLEMENT OF ROME.

CLEMENS ROMANUS, or Clément of Rome, as he was called, in order to distinguish him from another Clement who lived at Alexandria in Egypt, is the first writer of eminence whose testimony shall be adduced in reference to this subject. And we have selected him, not merely because he was a native of Rome, as his name imports, and a descendant of one of the chief families of the empire, but because he was a companion of St. Paul, and even an Apostle of our Lord, as some say,* and is the same person, according to Eusebius,† whom that inspired writer in his Epistle to the Philippians, shows, had been his fellow-labourer, in these words: “With Clement and the rest of my fellow-labourers, whose names are in the Book of Life.”‡

In addition to the honor thus conferred upon him by St. Paul, in making mention of his name, he was ordained bishop of Rome by St. Peter himself, according

* Clem. Alex. Strom. lib. 4.

† Eccl. Hist. Bk. lib. 3, chap. 15. Bost. ed. 1836.

‡ Chap. 4. 3.

to Tertullian* and others, and who, after the demise of Linus and Anacletus, his contemporaries in that See, over the Gentile converts, while he had charge of the Jewish, became finally the sole Bishop of Rome, about A. D. 90.† There he continued to exercise the high duties of his station with the greatest ability and zeal, until A. D. 98, when he was banished by order of Trajan, the Emperor, and condemned to labour, first in the marble quarries, and then in the mines of Cherson, “a disconsolate city beyond the Pontic sea.”‡ In these horrid dungeons he was subjected to the most humiliating offices, and the most excruciating torments. Indeed, so excruciating and severe, that they are well described in the Roman laws, as “proxima morti poena,” the nearest punishment to death itself. “For besides the severest labour and most intolerable hardship, the condemned person,” says the historian, “was treated with all the instances of inhumanity : he was whipped and beaten, chained and fettered, deprived of his estate, which was forfeited to the exchequer, and the person himself perpetually degraded into the condition of a slave, and consequently rendered incapable to make a will. And not this only, but they were farther exposed to the most public marks of infamy and dishonour ; their heads half-shaved, their right eye bored out, their left leg disabled, their foreheads branded with an infamous mark, not to mention the hunger and thirst, the cold and nakedness,

* De Præscript. Hæret. ch. 32.

† Euseb. lib. 5, ch. 6.

‡ Cave's Lives, p. 83. Dr. Burton, however, says that this story is not founded upon good authority, &c. See vol. 2, p. 4.

the filth and nastiness, which they were forced to conflict with in those miserable places." And yet, all this did the sainted and beloved Clement undergo, for the sake of his divine Redeemer, and that too, without murmuring or flinching to the last. Yea, so steadfast and serene was he, in the midst of all the cruelties imposed, that it is said he fairly wearied out the patience of his tormentors, by the calm and quiet dignity of his submission, until finally they were compelled to cast him into the sea, with an anchor fastened to his neck, in order to secure themselves, and the whole country side, from the contagious influence which his miracles, and preaching, and piety exerted. Thus lived, and thus died, Clements Romanus, the third Bishop of Rome, A.D. 100.

The trials of such a life, however, were not to be forgotten. They were treasured up in imperishable hearts. Nay, it had been provided for, and rendered certain, ages before this cruel deed was done, by the sure decree of God, that in all future time, "the memory of the just should be blessed."* And so it came to pass in regard to St. Clement. For, although his life was taken away, and his body cast into the ocean deeps, never to return till the sea gives up its dead, at the sound of the last trump, the memory of that saint was blessed. Indeed, so blessed was it to the hearts of his own dear people, that the Christians of Rome, in a short time afterward, erected a church to his memory, which for beauty and splendour was rarely surpassed, and which St. Jerome informs us, was standing even to his day, in all its unshorn excellence and strength. And although that, too,

* Prov. 10 : 8.

has crumbled away, and disappeared from the monuments of earth, as all terrestrial things must, the memory of St. Clement is just as fresh and just as dear to the Christian heart still, as if it were but yesterday he died. Truly, the memory of the just is blessed !

Now, it so happens, that this same glorious Bishop and Martyr wrote a letter, in the name of the Church of Rome, to that of Corinth, (which, as some say, was afterwards succeeded by another,) about the year of our Lord 95, or three years after his banishment to the mines, for the purpose, if possible, of composing a dissension which had broken out there, in consequence of their degrading from the office of the Ministry, all the Presbyters belonging to the place.* And, in order that it might fully answer the end contemplated, he despatched three messengers with it, to see that it was duly delivered and punctually obeyed. These persons are mentioned by name, at the close of the Epistle, and were, probably, some of his own Ministers, with the exception, perhaps, of Fortunatus, who was sent by the Church of Corinth to Clement, with the news of their distress, and is mentioned by St. Paul in his first Epistle to the Corinthians,† “as among the first fruits of Achaia.”

In the good providence of God, this Epistle was looked upon, by the Early Church, with the utmost reverence and regard ; insomuch, that it was not only bound up with the other Scriptures, and generally at the end of the Sacred Volume, as the only ancient copy known to be extant at the present day is ; but it was also kept

* Eusebius, lib. 5, chap. 6.

† Chap. 16: 15-17.

and read in most churches, for many centuries, with equal approbation and delight as the Holy Oracles themselves. Accordingly, Eusebius says, "that he knew it to have been read for common benefit in most of the Churches, both in former times and in his own."* Thus, for three centuries at least, it was read and esteemed by the faithful, almost, if not altogether equal in importance to any of the inspired Epistles.

This venerable and precious relic of the past, was for many ages supposed to be irrecoverably lost; but in A.D. 1633, it was again restored to the Christian world, by one Patricius Junius, a North Briton, who published it, from a manuscript written by an Egyptian lady, named Thecla, about the beginning of the fourth century, and afterwards brought it over into England, where it still remains in the royal library of St. James.†

That we are in possession of a genuine copy of this Epistle, there seems to be no reasonable doubt, when we compare it with the numerous extracts which abound in the writings of the Fathers. Indeed, this appears to be conceded on all hands, since the examination bestowed upon it by the late learned and indefatigable Bishop Pearson. And although it was evidently not written for the purpose of advocating the cause of Episcopacy, or for any other purpose save the noble one of healing a schism in the Church of Corinth; yet there are things in it, which clearly go to show, that there was a three-fold Ministry established even there, as may be seen by

* Lib. 3, chap. 16; and lib. 4, chap. 33.

† Bower's Lives of the Popes, vol. 1, p. 17.

carefully reading over the following passages, quoted from the

FIRST EPISTLE OF SAINT CLEMENT

TO THE

CORINTHIANS.

1. "Seeing then these things are manifest unto us, it will behoove us to take care that, looking into the depths of the divine knowledge, we do all things in order whatsoever our Lord has commanded us to do; and particularly, that we perform our offerings and service to God at their appointed seasons: for these He has commanded to be done, not rashly and disorderly, but at certain determinate times and hours, and therefore He has ordained by His supreme will and authority, both *where*, and *by what persons*, they are to be performed; that so, all things being piously done unto all well-pleasing, they may be acceptable unto Him. They, therefore, who make their offerings at the appointed seasons, are happy and accepted; because that, obeying the commandments of the Lord, they are free from sin. *And the same care must be had of the persons who minister unto Him: for the Chief Priest has his proper services; and to the Priests their proper place is appointed: and to the Levites appertain their proper Ministries; and the Layman is confined within the bounds prescribed to Laymen.*"

2. "Let every one of *you*, therefore, brethren," he continues, "bless God in his proper station, with a good conscience, and with all gravity, *not exceeding the rule of his service that is appointed to him.* The daily sacri-

fices are not offered everywhere ; nor the peace offerings, nor the sacrifices appointed for sin and transgressions, but only at Jerusalem ; nor in any place there, but only at the altar before the Temple ; that which is offered, being first diligently examined by the High Priest and the other Ministers we before mentioned. They, therefore, who do anything which is not agreeable to his will, are punished with death. Consider, brethren, that by how much the better knowledge God has vouchsafed unto us, by so much the greater danger are we exposed to."

3. "The Apostles have preached to us from our Lord Jesus Christ ; Jesus Christ from God. Christ, therefore was sent by God, the Apostles by Christ : so both were orderly sent, according to the will of God. For, having received their command, and being thoroughly assured by the resurrection of our Lord Jesus Christ ; and convinced by the word of God, with the fulness of the Holy Spirit, they went abroad, publishing, "that the kingdom of God was at hand." And thus preaching through countries and cities, *they appointed (or constituted) Bishops and Deacons, for such as were not yet converted, but should, in some time to come, be brought over to the faith, having first proved them by the Spirit.* Nor was this any new thing : seeing that long before it was written concerning Bishops and Deacons. For thus, saith the Scripture, in a certain place, "I will appoint their *overseers** in righteousness, and their *Ministers*† in faith." Isaiah 60 : 17.

4. "And what wonder if they‡ to whom such a work

* Literally, Bishops. † Deacons. ‡ The Apostles.

was committed by God in Christ, established such officers as we before mentioned;* when even that blessed and faithful servant in all his house, Moses, set down in the Holy Scriptures all things that were commanded him. Whom also all the rest of the Prophets followed, bearing witness with one consent to those things that were appointed by him. For he, perceiving an emulation to arise among the tribes concerning the Priesthood, and that there was a strife about it, which of them should be adorned with that glorious name; commanded their twelve captains to bring to him twelve rods; every tribe being written upon its rod, according to its name. (Numbers 17.) And he took them and bound them together, and sealed them with the seals of the twelve princes of the tribes, and laid them up in the tabernacle of witness, upon the table of God. And when he had shut the door of the tabernacle, he sealed up the keys of it, in like manner as he had done the rods; and said unto them, men and brethren, whichsoever tribe shall have its rod blossom, that tribe has God chosen to exercise the office of the Priesthood, and to Minister unto Him in Holy things. And when the morning was come, he called together all Israel, six hundred thousand men, and showed to their princes the seals, and opened the tabernacle of witness, and brought forth the rods. And the rod of Aaron was found not only to have blossomed, but also to have fruit upon it. What think you, beloved? Did not Moses know what should happen? Yes, verily: but to the end there might be no division nor tumult in Israel, he did in this manner, that the name of

* Bishops and Deacons.

the true and only God might be glorified : to Him be honour for ever and ever. Amen."

"5. *"So likewise our Apostles knew by our Lord Jesus Christ, that there should contentions arise upon the account of the Ministry.* And, therefore, having a perfect fore-knowledge of this, they appointed persons, as we have before said, and then gave direction how, when they should die, other chosen and approved men should succeed in the Ministry.* Wherefore, we cannot think that those may justly be thrown out of their Ministry, who were either appointed by them, or afterwards chosen by other eminent men, with the consent of the whole Church ; and who have, with all lowliness and innocence, ministered to the flock of Christ in peace, and without self-interest, and were for a long time commended by all. For it would be no small sin in us, should we cast off those from their Ministry, who holily and without blame, fulfil the duties of it. Blessed are those Priests who, having finished their course before these times, have obtained a fruitful and perfect dissolution ; for they have no fear lest any one should turn them out of the place which is now appointed for them. But we see how you have put out some, who lived reputationally among you, from the Ministry, which by their innocence they had adorned."

6. "Your schism has perverted many, has discouraged many : it has caused diffidence in many, and grief in us all. And yet your sedition continues. Take the Epistle of the blessed Paul the Apostle into your hands ; what was it he wrote to you at his first preaching the

* Christian Priesthood.

Gospel among you? Verily, he did by the Spirit admonish you concerning himself, and Cephas, and Apollos,* because that even then ye had begun to fall into parties and factions among yourselves. Nevertheless, your partiality then led into a much less sin: forasmuch as ye placed your affections upon Apostles, men of eminent reputation in the Church; and upon another, who was greatly tried and approved of by them. But consider, we pray you, who were they who have now led you astray, and lessened the reputation of that brotherly love, that was so eminent among you? It is a shame, my beloved, yea, a very great shame, and unworthy of your Christian profession, to hear that the most firm and ancient Church of the Corinthians should, by one or two persons, be led into a sedition against its Priests. And this report is come, not only to us, but to those also that differ from us. Insomuch that the name of the Lord is blasphemed through your folly; and even ye yourselves are brought into danger by it. Let us, therefore, with all haste put an end to this sedition; and let us fall down before the Lord, and beseech him with tears that he would be favourably reconciled to us, and restore us again to a seemly and holy course of brotherly love.”†

REMARKS.

1. These passages are the whole in this admirable Epistle, which have any special bearing on the subject. We have quoted them entire, without any mutilation, in

* 1 Cor. 1 : 12.

† Archbishop Wake's Apos. Epis. Oxford edition, 1840.

order that the reader may see and judge for himself, respecting the nature and value of the evidence which they contain. And we have no hesitation in saying, that when he has examined them with all the accuracy and care which they deserve, that he will come with us to the following conclusions, viz.

I. That there was a Priesthood or Ministry established by Divine authority, under the present dispensation, similar to that which was established under the former ; and,

II. That it was composed, like that, of three distinct Orders, each of which was distinguished by its own appropriate name.

True, indeed, he may not be able to adopt these views, from the first hasty or cursory perusal of the extracts here given, but we take it for granted, that after reading them over again and again, if needs be, the parallel of ORDERS, as well as of NAMES, will be too manifest to dispute. And the more so, we are inclined to believe, when he is apprised of the fact, that the early Christians, and particularly the Jewish, were constantly in the habit, not only of likening the Orders of the Ministry established by Christ and his Apostles under the present dispensation, to those established by Moses, and sustained by Aaron and his sons, under the former ; but they were actually in the habit of calling them by the *very names* which each of those Orders bore. Thus, for example, it was no uncommon thing for them to say, in the language of St. Jerome, "That we may know that the Apostolic traditions (institutions) are taken from the Old Testament. What Aaron and his sons were in the Temple, that the Bishops, Presbyters and Deacons claim

to be in the Church.”* And Tertullian says, “The Chief Priest—that is, the Bishop, possesses the right of conferring Baptism. After him, the Presbyters and Deacons, but not without his authority, out of regard to the honour of the Church.”† Accordingly, as soon as St. Clement informs us, in the first paragraph or extract, *where*, and by *whom*, certain offerings and services are to be performed, in obedience to the command of God, he declares forthwith that “the same care must be had of the *persons* who minister unto Him, as of those who make the offerings which God has enjoined.” The *persons* to whom he alludes, are certainly no secret, because he singles them out in the very next sentence, thus: “for the Chief Priest has his proper services, and to the Priests their proper place is appointed; and to the Levites appertain their proper Ministries; and the Layman is confined within the bounds of what is commanded to Laymen.” Now, the question is, Who are these? To whom does St. Clement refer? Not surely to the Priesthood and Laymen of the Jewish Church, with whom he had no concern; but to the Priesthood and Laymen of the Christian Church, whose relative duties or ministries he was then endeavouring to define, under their own appropriate titles, viz. High Priest, Priests, Levites and Laymen; thereby intimating, not merely that such were the Orders in the Christian Church, yea, more, in the schismatic Church of Corinth; but actually denominating those Orders by the very same names. Indeed, we are not sure, but we should be justified in affirming, that unless some such Orders were established by Christ and

* Epistle to Evagrius.

† Tract de Baptismo.

his Apostles in the constitution of the present Ministry, as that which Aaron and his sons sustained by Divine appointment, we see no force whatever in the exhortation which follows: "Let every one of *you*, therefore, brethren, bless God in his proper station, with a good conscience and with all gravity, not exceeding the rule of his service that is appointed to him." But why should he speak thus, unless there was rule, order, station, among the Christians at Corinth: nay, the *very same* rule, order, station, as among the Priesthood and People of the Jewish Church? There seems to be no reason, as there surely was none, why such language should be used, unless it was predicated upon the similarity which existed between the Ministry of the former and the latter dispensation. And hence, we are perfectly assured that the Temple, and not the Synagogue of the Jews, was the model after which the Priesthood or Ministry of the early Christian Church was formed.

2. And this, we think, is rendered doubly certain, from the manner in which St. Clement institutes a comparison between the conduct of Moses and the Apostles of our Lord in reference to this matter. In the one case, he describes, with the greatest exactness, the way in which the former succeeded in establishing the Priesthood in the family of Aaron, by means of the rods, "to the end, as he says, that there might be no division nor tumult in Israel;" while, in reference to the latter, he says, "So likewise our Apostles knew by our Lord Jesus Christ, that there should contentions arise upon the account of the Ministry or Priesthood. And, therefore, having a perfect fore-knowledge of this, they appointed persons, as we have before said, and then gave direc-

tions, how when they should die, other chosen and approved men should succeed in the Ministry." But why do this, or why pursue such a course, unless there was some similarity between the Priesthood of the one, and the Ministry of the other? Nay, why adopt this mode of illustration, unless he meant to say, and thus to have us infer, that what the High Priest, Priests and Levites were in the Temple, that the Bishop, Presbyters and Deacons were in the Church? To us, it seems apparent, as any thing can be, that St. Clement meant to teach, that there were *Three Orders of Ministers* instituted or appointed for the service of the Gospel Church, corresponding not only to the three already mentioned in the ancient Jewish Church, but distinguished also by *the same distinctive names*. If he does not mean to say this, we know not what can be the idea which ought to be attached to the passage, by any just rules of interpretation. And hence, we feel no hesitation in affirming that such was the fact, and that St. Jerome desired that it should be so understood.

3. But still, it may be said in reply, that as St. Clement mentions *Two Orders* only by name, in the succeeding paragraph, (2) the idea of a Threefold Ministry is palpably untrue. For there he tells us expressly that the Apostles, "preaching through countries and cities, appointed Bishops and Deacons, for such as were not yet converted, but should, in some time to come, be brought over to the faith, having first proved them by the Spirit." All this we cheerfully admit, and yet, we contend that Bishops and Deacons were the only Orders which were really required under the circumstances. No more were necessary, either to lay the foundation or to rear the

superstructure of any Church in its infancy, so long as the Apostles lived and had the oversight themselves. In such a state of things, Bishops and Deacons were perfectly competent to manage its concerns, under the supervision of the Apostles. And hence, it is not only written here, but elsewhere, that "they ordained Elders and Deacons in every city, for the work of the *Ministry*, for the edification of the body of Christ;" and yet these were just as frequently denominated by them, Bishops and Deacons, whenever it suited their convenience, as Elders and Deacons, or Presbyters and Deacons, proving, beyond all controversy, that in the estimation of the apostles, Elders and Deacons, Presbyters and Deacons, Bishops and Deacons, were synonymous titles, used indifferently to designate these two Orders or Classes of Officers in the Ministry of the Church.

But are we to infer from this, that these were the *only* grades of Officers appointed by the Apostles, to superintend and carry forward the operations of the Early Church? With the same propriety, we might infer that there were *Two Orders* only in the Jewish Church, because they are sometimes called Priests and Levites. If it be allowable, therefore, in one case, without prejudice to the threefold character of the Jewish Priesthood, to designate the Orders which composed it, by two appropriate names, which were, in the main, equally applicable to all; we see no reason why the **THREE ORDERS** which compose the Ministry of the Christian Priesthood should not be designated in the same way. Admitting this, there is surely no impropriety either in affirming or maintaining that St. Clement does but follow out the same method of speaking, in reference to the Christian, as he and

others were accustomed to do, in reference to the Jewish Priesthood, by styling them all Bishops and Deacons.

We do not allege, however, that this was the case, in this particular instance. All we desire is, to show that no undue advantage ought to be taken of it, by those who contend for TWO ORDERS only, because no valid argument can be deduced from it, which does not militate directly against the Threefold Ministry of the Jewish Church. And, indeed, if such an advantage should be taken of it, might we not reply by stating, that it is inconsistent with St. Clement's own words, where he says, (5) "Blessed are those PRIESTS who, having finished their course before these times, have obtained a fruitful and perfect dissolution: for they have no fear, lest any should turn them out of the place which is now appointed for them?" Who, let me ask, were those Priests? Were they an Order of the Ministry or not? Certainly; every one admits that they were. But *what* Order? Were they Bishops or were they Deacons? Not the latter surely, because *Deacons* are never called *Priests*. It follows, therefore, that Priests must be Bishops, or else that they are a separate Order, not enumerated, as yet, by St. Clement, but perfectly known to exist in the Ministry of the Early Church; yea, of that *very* Church to which this Epistle was directed, and that, too, in consequence of the cruel and unheard-of treatment which these very Priests had received at their hands, in being unceremoniously degraded from their office by those who were wholly incompetent to do it: so that even here, in the Church of Corinth, according to St. Clement's own showing, they had BISHOPS, PRIESTS, and DEACONS.

4. But there is no need of subterfuge ; or, in other words, there is no necessity for resorting to such a course of reasoning, however plausible, for the purpose of making out the Threefold Ministry, which we desire. For we look upon it as a self-evident truth, even though we grant that Bishops and Priests were the same Order, to which these different names were applied, that in addition to these, there were APOSTLES, who were not only superior, but anterior to these, and of course independent of them. In fact, the inferior officers just named could have no existence without the action or co-operation of the superior. They were their Spiritual Sires, their Ecclesiastical Chiefs, their lawfully constituted Rulers. They were brought into being, and afterwards sustained, by the mere fiat of their will. It was not by their own will, nor their own power ; nor yet by any inherent power which the Laity of the Church might exercise at their pleasure ; but it was solely and wholly by the power which the Great Head of the Church vested in the Apostles and their Successors, that any such officers existed.

That such a course was pursued, in appointing the Ministry of the Church at Corinth, is manifest from this Epistle, where St. Clement says, “ They, (that is, the Apostles,) appointed persons, as we had before said, and then gave directions how, when they should die, other chosen and approved men should succeed in their Ministry. Wherefore, we cannot think that these may justly be thrown out of their Ministry, who were either appointed *by them*, or *afterwards chosen by other eminent men*, with the consent of the whole Church.” (5.) Here it is evident, not only that the Bishops and Deacons, or Priests and

Deacons, were *selected* and *ordained* by the Apostles and their Successors in office, with the approbation of the people ; but that this was done in that very Church to which this Epistle was sent ; so that we have here, beyond all contradiction, the Threefold Orders of the Ministry, viz. 1. Apostles, 2. Bishops or Priests, and 3. Deacons.

5. That such, however, were the Orders in the Church of Corinth, at the time when this Epistle was written, may well be questioned, not only from the circumstance of their sending all the way to Rome to ask the aid of Clement, the Bishop of that city ; but also from the circumstance, that no such officer, or at least, no officer superior to that of Priest, is anywhere mentioned. Whether that Chief Order or Minister, who was then called an Apostle, as St. Clement himself originally was, like the other Apostles of our Lord, was absent or dead, we are nowhere advised ; but that they had had such a Minister, the Epistle itself affirms ;—and that he was appointed, too, in consequence of a schism which had hitherto occurred there, is equally clear, where St. Clement exhorts the Corinthians, saying, “ Take the Epistle of the blessed Paul the Apostle into your hands : what was it that he wrote to you at his first preaching the Gospel among you ? Verily, he did by the Spirit admonish you concerning himself, and Cephas, and Apollos, because that even then ye had begun to fall into parties and factions among yourselves. Nevertheless, your partiality then led you into a much less sin, forasmuch as ye placed your affections upon *Apostles*, men of eminent reputation in the Church, and upon *another* who was greatly tried and approved of by them.” Here we see

that even in the Apostles' time, they had begun to split up into factions, and to elect their Chief Ruler or Pastor in place of the Apostle himself who had hitherto sustained that Office. Then it was, as St. Paul says in his Epistle to the Corinthians, that every one cried, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ."* The difficulty arose out of a popular clamor of the parties for precedence and power. Some desired to elect one Apostle for their Chief Minister; while some desired another, or even none but Christ. In this dilemma, what course was pursued, or how was the matter finally adjusted? Let St. Jerome answer this question, as he is every way competent in the estimation of many. "Till through instinct of the devil," says he, "there grew in the Church factions, and among the people it began to be professed, I am of Paul, I of Apollos, and I of Cephas, *Churches were governed by the common advice of Presbyters*;† but when every one began to reckon those whom himself had baptized, his own and not Christ's, it was decreed in the whole world, that one chosen out of the Presbyters should be placed above the rest, to whom all cares of the Church should belong, and so the seeds of schism be removed."‡ From this it appears, that there was an order of Clergy established, or created, by the Apostles themselves, superior to that of Presbyters, for wise and holy purposes, as well as for good and sufficient reasons, which are given, not only in the Church of Corinth, at the very time when the first dissension arose,

* 1 Cor. 1 chap. 12 v.

† In the absence of the Apostles, or in subordination to them. See Bowden, vol. 2, p. 44.

‡ Hooker, vol. 2, p. 250. Lond. ed.

at least forty years previous to this, and of course long before the Epistle of St. Clement was written, but in every other Church throughout the whole world, where Christianity obtained. Without a question, it was so in the Church of Rome, when St. Clement wrote his Epistle, for he is not merely called an Apostle, and thus classed with Timothy, and Titus, and Epaphroditas;* but all antiquity agree in making him the Head of that Church, as the Corinthians manifestly did, under the title of Bishop or Overseer. Indeed, Eusebius expressly declares, that he was constituted Bishop of Rome after Peter and Paul.† Although we are fully aware, that neither Clement nor any other Chief Minister was designated by that title during the life-time of the Apostles, but by the former one of *Apostle*, or *Successor* of the Apostles; yet in a very short time after their decease, every *Chief Pastor*, or *Priest*, who had been elevated to that office in any Church, as St. Clement was at Rome, or as Primus was at Corinth shortly after, was known by the appropriate name of Bishop, because he had the oversight and government of the Church.

And this is not a matter of conjecture or of fancy, devised to eke out the three distinct Orders of the ministry; but we have the direct and unequivocal testimony of Theodoret, an author contemporary with St. Jerome, to sustain us in the assertion. "The same persons," says he, "were anciently called promiscuously both Bishops and Presbyters, whilst those who are *now* called *Bishops*, were called *Apostles*. But, shortly after, the name of

* Theodoret, as quoted by Bowden, vol. 1, p. 21.

† Eusebius, lib. 3, ch. 4 and 15.

Apostles was appropriated to those only who were Apostles indeed, (i. e. those immediately appointed by Christ,) and then the name, Bishop, was given to those who before were called Apostles.”* St. Jerome, and Hilary, the Deacon, have each written in much the same way,† while St. Ambrose says, that “they who are now called Bishops, were originally called Apostles; but the Holy Apostles being dead, those who were ordained after them to govern the churches, could not arrive at the excellency of the first; nor had they the testimony of miracles, but were, in many other respects, inferior to them. Therefore, they thought it not decent to assume to themselves the name of Apostles; *but dividing the names, Bishop and Presbyter, they left to the Presbytery the name of Presbyters, and they themselves were called Bishops.*‡

5. Nothing, surely, can be more explicit, and to the point. For here, we have not only the *three distinct orders of the ministry*, plainly existing in the Church of St. Clement’s day, after the fashion of the Jewish, attested by one, whom Eusebius says, “as he had seen the blessed Apostles, and had been connected with them, might be said to have the doctrine of the Apostles still sounding in his ears; and what they delivered, before his eyes;”§ but we have here also, in addition to the *orders*, the *names* by which each order was distinguished, together with the reasons why they were thus given, by men of the utmost integrity and worth; so that we see no way of escaping the conclusion to which we are driven

* Bingham’s Works, Henry’s edition, p. 26.

† Bowden, vol. 1, p. 4 & 17. ‡ Bingham, p. 26.

§ Lib. 5, chap. 36.

by the writings of St. Clement and others, to wit : that Bishops, Presbyters, and Deacons, were the original orders of the Ministry instituted by the Apostles : and acting as they did under the authority of Him who bought the Church, and saved the Church, by his own most precious blood, these orders ought to be received, and owned, and loved, wherever that Church exists. It is the true Priesthood, the original and only authorized Ministry, which either the Saviour or his Apostles ever sanctioned or set forth for the service of the Church.

This being established, let us now proceed to examine the writings of another Father, who was the contemporary of St. Clement and friend of St. John, and see what he has to say in reference to this subject. We mean the holy and venerable Ignatius, Bishop and Martyr of Antioch.



IGNATIUS.

"As, one by one, stars on the Eastern space
Come forth, while day-light fades,
And greet each other to their heavenly place,—
Thus, while Death's deepening shades
Darken'd around thy steps in stranger lands,
Sweet awful memories of thy own St. John
Wake round thee; martyr'd Peter beck'ning stands,
And stirs again the Spirit's benison
Giv'n through his hands; upon the self-same road,
Lo, the bright footsteps of the death-bound Paul.
Thy soul is fann'd to burning hardihood;
We hear in thee the Bridegroom's warning call,
And, full of glowing life, thy dying accents fall."

The Cathedral.





II.

IGNATIUS.

IGNATIUS was born, according to the best account we have, at Nora, in Sardinia, about A.D. 31, and is reputed to have been the child, which our Saviour took up in his arms and set in the midst of his disciples* as the most striking representation of that humility, which He wished them to possess. Whether this were really so, it is impossible to say, without venturing to impugn the sincerity of those who seem to treat it as a fable ; and yet, it is manifest from his Epistles, that he not only assumed a name which would favour this notion, but which was actually conceded to him by all his contemporaries. If THEOPHORUS, for that was the name, is an indication of the fact, and means, as some affirm, “ *one who is borne of God,*” then, perhaps, it was properly applied in memory of the event, and proves beyond a doubt, that the Divinity of our Lord Jesus Christ, was a prevalent Article in the Faith of the Primitive Church ; but if, on the other hand, it means, as others say, and, indeed, as Ignatius himself says, as we shall presently see, “ *one who carries Christ in his heart,*” then we may suppose it just as

* Mark ix. 36. Matt. xviii. 2.

applicable to any other Christian as to him. Accordingly, it has been doubted, and, perhaps, for very good reasons, whether Ignatius ever saw our Lord in the flesh, or was borne in His hands : still, it cannot be questioned, but that he was the intimate friend and companion of the Apostles, and especially of St. John, whose disciple he was, because we have the most unequivocal testimony in reference to this point from many accredited sources.* Under the tuition of this eminent servant of Christ, he made such attainments in knowledge and virtue, that, upon the death of Evodius, the first Bishop of Antioch, Ignatius was immediately chosen in his place, and ordained by St. Peter himself, somewhere about A. D. 65 or 70.

In this delightful and “most renowned City of the East,” as Antioch was said to be, he continued to exercise the duties of his high station with eminent ability and success, for the period of forty years, until A. D. 107, when Trajan, the Emperor, flushed with his conquests over the Scythians and Dacians, came to Antioch, not for the purpose, it would seem, of receiving the congratulations of its admiring hosts ; but for the execrable purpose of wreaking his vengeance upon the Christians of that city, because they would not renounce their religion, and conform to all the idolatrous rites of the Heathen, as he had basely ordered them to do.

As soon as Trajan came within the walls of the city, Ignatius, knowing his intentions, waited on him, in order to dissuade him from his purpose ; but scarcely had the mild and venerable Bishop appeared in his presence, than

* Vide St. Chrysostom's Homily on Ignat.

he began to abuse him, by saying, "What a wicked wretch art thou, thus to endeavour to transgress our commands, and to persuade others also to do likewise, to their destruction?" Ignatius answered, "No one ought to call Theophorus after such a manner, forasmuch as all wicked spirits have departed far from the servants of God. But if, because I am a trouble to those evil spirits, you call me wicked, with reference to them I confess the charge; for having (within me) Christ the Heavenly King, I dissolve all the snares of the Devil." Trajan replied, "And who is Theophorus?" "He who has Christ in his breast," said Ignatius. "And do we not then seem to thee," inquired Trajan, "to have the gods within us, who fight for us against our enemies?" "You err," said Ignatius, "in that you call the evil spirits of the Heathen, Gods. For there is but one God, who made Heaven and Earth, and the Sea, and all that are in them; and one Jesus Christ, his only begotten Son, whose Kingdom may I enjoy." Traj. "His Kingdom, you say, who was crucified under Pontius Pilate?" Ignat. "His who crucified my sin, with the inventor of it; and has put all the deceit and malice of the Devil under the feet of those who carry Him in their hearts." Traj. "Dost thou, then, carry Him who was crucified within thee?" Ignatius answered, "I do: for it is written, 'I will dwell in them and walk in them.' "* When Trajan heard this, he forthwith pronounced this sentence against him: "Forasmuch as Ignatius has confessed that he carries about within himself, Him that was crucified, we command that he be carried, bound, by

* 2 Cor. vi. 16.

soldiers, to Great Rome, there to be thrown to the beasts, for the entertainment of the people.”*

Savage and cruel as this sentence was, under any circumstances, it was particularly so in the present case, because it was never pronounced against any but the meanest and worst of criminals, and never against a high and honourable citizen of Rome, as the Bishop of Antioch was. But still, without manifesting the least displeasure or surprise, it was instantly obeyed, and even desired by Ignatius, in order to complete, in his estimation, the character of a perfect saint. Indeed, so eager was he to lay down his life for the cause of his Divine Redeemer, that he was afraid lest something might be done to prevent its occurrence, and especially by the Christians of Rome, who held him in the highest veneration. And hence, in order to prevent a catastrophe so fatal to his wishes, he sat down at once, and wrote a letter to the Church of Rome respecting his condition, and entreating them most earnestly not to interfere in his behalf, because he had resolved to suffer death, and, were it necessary, even to provoke the wild beasts to devour him speedily. “For,” said he, “I shall entice and flatter them to devour me quickly, and not be afraid of me as of some whom they did not touch. But should they, perchance, be unwilling, I will force them. Pardon me: I know what advantage it will confer. Now I begin to be a disciple. Nothing, whether of things visible or invisible, excites my ambition, as long as I can gain Christ. Whether fire or the cross, the assault of wild beasts, the tearing asunder of my bones, the break-

* For Martyrdom of St. Ignatius, see Wake's Apos. Epis.

ing of my limbs, the bruising of my whole body, let the tortures of the Devil all assail me, if I do but win Christ Jesus.”*

With thoughts and feelings such as these, did this condemned but innocent Bishop set out for Rome, loaded with chains, attended by ten of Trajan's trustiest guards. From Seleucia, which was the nearest port to Antioch, he sailed to Smyrna, in Asia. There he was permitted to tarry some days, with his bosom friend and fellow disciple, Polycarp, the Bishop of that city. The news of his presence and fate, excited the liveliest interest in his behalf, and brought in from all the neighbouring places, the Bishops with their Clergy, to condole with him, or to bid him adieu. Never, perhaps, on this side the other world, was so touching a scene witnessed. For, here on the one hand, was one of the most holy and venerable of all the servants of Christ, halting, for a few days, on his way to Martyrdom, for the purpose of refreshing himself in the midst of sorrowing friends: while on the other, were Bishops, Presbyters and Deacons, from all the country round, assembled to see him, and, perhaps, as some say,† to receive some spiritual gift, instead of cheering him on to the contest. Some of these, doubtless, were aged and venerable men, like himself, who had travelled far, for the sake of meeting him once more in the flesh, and of pouring out their souls together before God, for the success of that cause, which lay nearest their hearts. The thought that it was for the last time, and that, too, upon the borders of the

* Eusebius' Eccl. Hist. lib. 3, chap. 36.

† Burton's Ecc. Lec. vol. 2, p. 26.

spirit land, overwhelmed them with tears, and filled them with sorrow. And yet, Ignatius was in nowise disheartened or oppressed, by the circumstances in which he was placed, but, towering above them, he exhorted his brethren, with all the dignity and grace for which he was distinguished, to stand firm and unmoved, in the midst of their distresses, cautioning them not only against certain heresies of the day, which were then springing up and spreading their baleful influence around; but beseeching them to adhere, with all steadfastness, to the doctrines and institutions, once delivered to the saints by the Apostles of our Lord. So delightful was the impression produced by this address, and so important did these counsels appear, that at the earnest request of the Bishops convened, Ignatius committed them to writing, and gave them each a copy, as a memorial of his love.* These sweet and precious relics, were addressed in the form of Epistles to each of the Churches over which the Holy Ghost had made them overseers. Thus, one of those before us, we find, was written to the Church at Ephesus, in which he mentions Onesimus, its Bishop;—another to the Church in Magnesia, on the Meander, in which he speaks of Damas the Bishop;—another, also, to the Church of the Trallians, of which he states that Polybius was the Bishop. To these must be added, the Epistle to the Church of Rome, which contains that memorable clause, hitherto noticed, not to disappoint him in his ardent hope, by throwing any obstacle in the way of his suffering, according to the Imperial decree.†

* Eusebius, lib. 5, chap. 36. † Ibid.

As soon as these Epistles were finished, and not without haste, because the guards were impatient to proceed, in order to be present at the approaching spectacle in Rome, he immediately took ship and sailed to Troas. During his stay here, which was longer than he desired, he sat down and wrote a letter to the Church at Philadelphia; another, also, to the Church at Smyrna; another to his personal and beloved friend, Polycarp;—all teeming with the most important reflections, and full of the tenderest regards for their welfare.* After leaving Troas, he went to Neapolis, thence to Philippi, through Macedonia, and that part of Epirus which is next to Epidamnus, where he found a ship going to Rome, in which he embarked, with all convenient despatch, and so went forward to the goal, much in the same track which the Apostle Paul once took, on a similar errand, just in time to witness the closing scenes of those wild sports, in which he was to act so conspicuous a part. No sooner had he landed at Puteoli, than the Brethren of Rome rushed to his embrace, entreating him, for God's sake, to desist from his purpose, or at least, to allow them to intercede in his behalf. But no: the mind of the venerable Bishop was fully made up. No entreaties, no arguments, no prayers could disturb it. He was determined to proceed, and, although he was obliged to administer some reproof for their cowardice and fear, he knelt down in the sand upon the wide ocean side, and commended them to God in prayer, with all the interests of his suffering Church and people, and then went forward to his fate. It so happened, that this

* Eusebius, lib. 5, chap. 36.

very day was the grand gala day of the festival, and, at the same time, the most solemn of them all. When it was announced that Ignatius had arrived, the whole amphitheatre was filled with amazement and uproar. Immediately he was ordered to appear. The command was instantly obeyed, and in came the holy and venerable man, attended by his guards, into the midst of the arena. There he stood, silent and serene, as a statue in its pride, awaiting his doom. The decree of the Emperor was produced and read, and then he was cast forth-with to the beasts in their rage, amidst the furious cries of the multitude, and in a few moments, nothing was left of his mortal remains, but a few fleshless bones, which his friends were permitted to inter.* Thus perished, for the Faith of Christ, in the city of Rome, on the 20th day of December, A. D. 107, the holy and venerable Ignatius, Bishop of Antioch, at the advanced age of 80 years.†

Never did a man perish amidst the tears and regrets of a wider circle of friends. The sympathies of a thousand hearts were his : nay, more, the overflowing tenderness and prayers of the whole Christian Church were united in his behalf. From one end of Christendom to the other, his fate was universally deplored, because he was looked upon as the Master Spirit of the Church. He was one of her best and truest sons. He held a high and

* These remains were taken to Antioch, and deposited near one of the gates in the suburb of the city.—See Burton's *Ecc. Lec.* vol. 2, p. 32.

† Spanheim's *Ecc. Hist.* London ed. 1840, p. 191 ; and Burton's *Ecc. Lec.* vol. 2, p. 23.

prominent place in her councils. He took a bold and active part in all her concerns. Everywhere, he was known and revered. When he fell, therefore, before the rage of Trajan, every Christian heart in the wide realm of Cæsar was moved with compassion. And, "although no affliction, for the present, seemeth to be joyous, but grievous;" yet, such an event could not take place without some beneficial result. The feeling was contagious. It took hold upon the thoughts and sympathies of those around. Hearts that were never moved before, were moved then. Many who never thought about the cause for which a Saviour died, were led to think about it then, when they saw this Martyr die. Multitudes were induced to embrace Christianity, who had no idea what Christianity was, till they beheld this suffering saint, or heard his cruel doom. Then it was, that the glorious thought was first irradiated, and the stern Roman hearts of multitudes were touched, as if by God's own hand. Thus, it will be seen, that "the blood of the Martyrs has ever been the seed of the Church." And although such scenes are not to be desired, yet they have ever been productive of good, and only good. Indeed, it is the economy of God, always to "bring good out of evil, light out of darkness, order out of confusion, and even to make the wrath of man to praise Him;" and, therefore, while we would deprecate such an event, as one of the most calamitous and severe that could well be conceived, still, we believe, it would yet redound to the glory of God, and the salvation of souls, thus to try his Church.

It was in the midst of bloody times like these, not only that the richest seeds were sown, but the choicest fruits were gathered for the Church. It was from one

of these, that the Epistles of Ignatius, above alluded to, were gathered. They were the product, as we have seen, of a man on his way to martyrdom. They were written in the midst of great and grievous troubles. Indeed, we owe it to these very troubles, that such Epistles now exist. The Churches to which they were sent cherished them with the fondest regard. Other Churches sought them, and did likewise; and so others, until, finally, they became the precious property of the whole Christian Church, which no time or circumstances could impair. In this way, they have been handed down to us, as a legacy of inestimable value. So we have received them, and so we regard them. They are depositories of truth, pure as they were penned. Although, it is true, they have been assailed and traduced, as forgeries and lies, by those who are inimical to the truths which they contain; yet, after being subjected to the most rigid examination of all parties and all sects in religion, there is scarcely a party or a sect in existence, which has not acknowledged *the seven smaller Epistles* of Ignatius, as published by Usher and Vossius, to be both authentic and genuine.

When such men as Grotius and Le Clerc, Vossius and Blondell, Hammond and Pearson, Mosheim and Lardner, the most of whom were not Episcopalians, and of course had no particular interest to subserve by their admission, have each in their turn declared this to be their honest opinion, it were idle for us to cavil or dissent. Surely we need not scruple to receive them, since the late learned Dr. Burton has said that, "next to the writings of the Apostles, they are the most interesting documents which the Church possesses. They are the

writings of a man who was contemporary with the Apostles, and who received more than the ordinary influences of the Holy Spirit. We must not expect, however, in seven short letters, written by a man who was on his way to execution, anything like an argumentative exposition of the Christian faith. But they are filled with expressions of the most sincere and affecting piety ; and the question of Church Government cannot be discussed, so far as relates to primitive customs, without a perusal of the Epistles of Ignatius.*

According entirely with the views entertained by this distinguished writer, and believing them to be the genuine productions of Ignatius, we commend them with confidence to the reader. And if they shall be found to contain, as we shall presently see, the most positive and unequivocal evidence in favour of a Threefold Ministry in the Church, it is clear, that they not only confirm what St. Clement has said, but actually settle the matter in debate. But let us see. Take, for example, the

EPISTLE TO THE EPHESIANS.

Ignatius, who is also called Theophorus, to the Church which is at Ephesus in Asia, most deservedly happy, being blessed through the greatness and fulness of God the Father, and predestinated before the world began, that it should be always unto an enduring and unchangeable glory, being united and chosen through his true passion, according to the will of the Father and Jesus Christ our God : all happiness, by Jesus Christ and his undefiled grace.

1. I have heard of your name, much beloved in God,

* Burton's Ecc. Lec. vol. 2, p. 28.

which ye have very justly attained by a habit of righteousness, according to the faith and love which is in Jesus Christ our Saviour, how that, being followers of God, and stirring up yourselves by the blood of Christ, ye have perfectly accomplished the work which was con-natural unto you. For hearing that I came bound from Syria, for the common name and hope, trusting through your prayers to fight with beasts at Rome, that so by suffering I may become indeed the disciple of Him “who gave himself to God an offering and sacrifice for us,” (ye hastened to see me ;) I received, therefore, in the name of God, your whole multitude in *Onesimus*,* *who by inexpressible love is ours, but according to the flesh is your Bishop*, whom I beseech you, by Jesus Christ, to love, and that you would all strive to be like unto him. And blessed be God who has granted unto you, who are so worthy of him, to enjoy such an excellent Bishop.

2. For what concerns my fellow-servant *Burrhus* and you, most blessed Deacon, in things pertaining to God, I entreat you that he may tarry longer, both for yours and your Bishop’s honour. And *Crocus* also, worthy both our God and you, whom I have received as the pattern of your love, has in all things refreshed me, as the Father of our Lord Jesus Christ shall also refresh him ; together with *Onesimus*, and *Burrhus*, and *Euplus*, and *Fronto*, in whom I have, as to your charity, seen all of you. And may I always have joy of you, if I shall be worthy of it. It is, therefore, fitting that you should, by all means, glorify Jesus Christ, who hath glorified you, that by a

* Stoned to death at Rome in the eleventh year of Trajan, A. D. 109. See Cave’s Lives, p. 312.

uniform obedience, "ye may be perfectly joined together in the same mind, and in the same judgment, and may all speak the same things concerning everything;" and that being subject to your *Bishop* and *Presbytery*, ye may be wholly and thoroughly sanctified.

3. These things I prescribe to you, not as if I were somebody extraordinary, (for though I am bound for his name, I am not yet perfect in Christ Jesus,) but now I begin to learn, and I speak to you as fellow-disciples together with me. For I ought to have been stirred up by you, in faith, in admonition, in patience, in long-suffering. But, forasmuch as charity suffers me not to be silent towards you, I have first taken upon me to exhort you, that ye would all run together, according to the will of God. For even Jesus Christ, our inseparable life, is sent by the will of the Father, *as the Bishops appointed unto the utmost bounds of the earth are by the will of Jesus Christ.*

4. Wherefore it will become you to run together, according to the will of your Bishop, as also ye do. *For your famous Presbytery (worthy of God) is fitted as exactly to the Bishop as the strings are to the harp.* Therefore, in your concord, and agreeing charity, Jesus Christ is sung, and every single person among you makes up the chorus; that so being all consonant in love, and taking up the song of God, ye may, in perfect unity, with one voice, sing to the Father by Jesus Christ, to the end that he may both hear you, and perceive by your works that ye are indeed the members of his Son. Wherefore it is profitable for you to live in an unblamable unity, that so ye may always have a fellowship with God.

5. For if I, in such a little time, have had such a fami-

liarity with your Bishop, (I mean not a carnal, but spiritual acquaintance with him,) how much more must I think you happy, who are so joined to him, as the Church is to Jesus Christ, and Jesus Christ to the Father, that so all things may agree in the same unity. Let no man deceive himself. If a man be not within the altar, he is deprived of the bread of God. For if the prayer of one or two be of such force, as we are told, *how much more powerful shall that of the Bishop and the whole Church be!* He, therefore, that does not come together into the same place with it, is proud, and has already condemned himself. For it is written, "God resisteth the proud." *Let us take heed, therefore, that we do not set ourselves against the Bishop, that we may be subject to God.*

6. The more any one sees his Bishop silent, the more let him revere him. *For whomsoever the Master of the house sends to be over his own household, we ought in like manner to receive as we would do him that sent him. It is, therefore, evident, that we ought to look upon the Bishop even as we would do upon the Lord himself.* And, indeed, Onesimus himself does greatly commend your good order in God—that you all live according to the truth, and that no heresy dwells among you. For neither do ye hearken to any one more than to Jesus Christ, speaking to you in truth.*

REMARKS.

1. Could any man write in this way, if a Bishop was nothing more than a mere Presbyter in the Church of Ephesus? Nay, could a Bishop and a Presbyter be the

* Archbp. Wake's Translation, Oxford ed., 1841.

same, when the former is declared "to be sent by the Master himself to be over his own household," the Church, and consequently, "that we ought to look upon the Bishop even as we would do upon the Lord himself?" Surely no one can imagine for a moment that a Bishop and a Presbyter sustained one and the same office. For the Bishop is represented, as the chief Ruler and Overseer of the Church, whom all, without distinction, are bound to honour and obey. And instead of countenancing the idea, that either the Presbyters or the Deacons are exempt from this duty, or that they are equally with him entitled to the same regard, or that the Presbyters were joint Rulers and Overseers of the Church, in any sense, co-ordinate, thus forming, as the Presbyterians affirm, "a bench of Ruling Elders," it is expressly stated, "that it will become them, not only to run together according to the will of their Bishop," but they are exhorted "not to set themselves against the Bishop, that they may be subject to God," if they would preserve the peace and order and unity of the Church entire.

2. And this is clearly the intention of the writer, from the fact, that the Bishop is always placed first and alone. There was but one such Bishop in a Church, while the Presbyters and Deacons were many. Thus, in the first paragraph, the *Bishop*, whose name was *Onesimus*, is distinctly mentioned. In the second, *Burrhus*, the blessed *Deacon*, is spoken of, with others; and in the fourth paragraph, the *Presbytery*, or body of Presbyters, is said to be, in consequence of their unanimity, "as exactly fitted to the Bishop as the strings are to the harp;" proving, beyond all controversy, that here, in the Church of Ephesus, they had a *Bishop*, not only who was the chief

Ruler and Overseer of the flock, but *Presbyters* and *Deacons* also, to assist him in the discharge of his duties ; thus making together the *three distinct Orders* of the Ministry, for which we contend. And this, instead of being an anomaly, or only confined to this particular Church, Ignatius expressly states, that it was even so, “unto the utmost bounds of the earth ;” and that, too, not by *human* appointment, or by some strange concurrence of men, in respect to this one regimen and no other ; but we are told, that it was by “the will of Jesus Christ” himself.* If this be so, the Ministry of the Christian Church, according to this writer, is not only Apostolic and Divine, as to its origin, but it consists also of three distinct Orders or grades of Ministers. In proof of this, if further proof were wanting, we adduce the

EPISTLE TO THE MAGNESIANS.

1. “Seeing, then, I have been judged worthy to see you by *Damas*, your most excellent Bishop, and by your very worthy *Presbyters*, *Bassus* and *Apollonius*, and by my fellow-servant *Sotio*, the *Deacon*, in whom I rejoice, forasmuch as he is subject unto his Bishop, as to the grace of God, and to the Presbytery, as to the law of Jesus Christ, I determined to write to you.”

2. “Wherefore it will become you also not to use your Bishop too familiarly upon the account of his youth, but to yield all reverence to him, according to the power of God the Father—as also I perceive that your holy Presbyters do—not considering his age, which indeed, to

* Euseb. lib 3, chap. 23.

appearance, is young, but as becomes those who are prudent in God, submitting to him, or rather not to him, but to the Father of our Lord Jesus Christ, the Bishop of us all. It will therefore behoove you, with all sincerity, to obey your Bishop, in honour of Him whose pleasure it is that ye should do so, because he that does not do so, deceives not the Bishop whom he sees, but affronts Him that is invisible; for whatsoever of this kind is done, it reflects not upon man, but upon God, who knows the secrets of our hearts."

3. "Forasmuch, therefore, as I have, in the persons before mentioned, seen all of you, in faith and charity, I exhort you, that ye study to do all things in a Divine concord: *your Bishop presiding in the place of God, your Presbyters in the place of the Council of the Apostles, and your Deacons, most dear to me, being intrusted with the Ministry of Jesus Christ*, who was with the Father before all ages, and appeared in the end to us. Wherefore, taking the same holy course, see that ye all reverence one another; and let no one look on his neighbour after the flesh; but do you all mutually love each other in Jesus Christ. Let there be nothing that may be able to make a division among you; but be ye united to your Bishop, and those who preside over you, to be your pattern and direction in the way to immortality."

4. "*As therefore the Lord did nothing without the Father, being united to him, neither by himself, nor yet by his Apostles, so neither do ye anything without your Bishop and Presbyters*; neither endeavour to let anything appear rational to yourselves apart; but being come together into the same place, have one common prayer, one supplication, one mind, one hope, in charity and in joy unde-

filed. There is one Lord Jesus Christ, than whom nothing is better. Wherefore come ye all together, as unto one Temple of God; as to one altar, as to one Jesus Christ, who proceeded from one Father, and exists in one, and is returned to one."

REMARKS.

1. Here, too, as in the former Epistle, we have the three Orders of the Ministry most clearly defined. Not only is the *Bishop* mentioned by name, but *two* of his *Presbyters* and *one* of his *Deacons*; and all these, not excepting the Deacons, are said to be, "entrusted with the Ministry of Jesus Christ." They were not mere Laymen, except the Bishop, as some would have us believe, but true and lawful Ministers of the Gospel.

2. In order to show us, too, that the Bishop and Presbyters did not sustain the same office, or that the names by which they were distinguished, were not convertible terms for the same rank of the Ministry, as some affirm, both Presbyters and Deacons were required to pay all possible respect to the Bishop. And although they might be tempted, in this instance, to withhold from him all that honour and obedience which were his due, on account of his extreme youth, or, at least, apparent youth, yet they are exhorted "to yield all reverence to him, according to the power of God the Father, submitting to him, or rather not to him, but to the Father of our Lord Jesus Christ, the Bishop of us all." And he who should refuse to comply, is told, in so many words, that "he reflects not upon man, but upon God, who knows the secrets of our hearts." The Bishop was thus, evidently, the Head of the Church

over which he was placed. In everything he was Chief. Nothing could be done, or even attempted, without first consulting him. It was not only so when they were apart, but when they came together for the purpose of transacting any business, he always presided, "in the place of God," as a matter of right. His was not a *temporary* office, which was made and unmade at the pleasure of his associates, but one which was *permanent*, and always held by the *same* person. He was not a Bishop to-day, and a mere Presbyter to-morrow. No : the man who was once a Bishop, was always a Bishop, unless degraded or deposed from the Ministry for some sufficient cause. Accordingly, whenever he and his associates assembled, he was their Bishop, and was to be respected as such. Whenever they were not assembled in council, he was still their Bishop, and was thus invested not only with permanent superior dignity, but with permanent superior power, to which they were in duty bound to submit.

3. And now, can any one prevail upon himself to believe that such a course of proceeding would be adopted, much less permitted, as it was by the Presbyters and Deacons of the Church at Magnesia, if their Bishop, in virtue of his office, were nothing more than a mere Presbyter? We cannot conceive it possible, without doing violence to reason. And, hence, we are constrained to say, that Bishop and Presbyter were distinct officers in the Ministry of the Church to which this Epistle was addressed, the former of whom was evidently the superior of the two. Admitting this, as we must, the three-fold character of the Ministry is determined at once to consist of *Bishop, Presbyters* and *Deacons*. That such

was not an isolated case, or only known to obtain in one or two instances at best; but was the general and uniform Ministry of the Church, wherever it was planted, in Apostolic times, may be shown by the testimony of the same author, in his,

EPISTLE TO THE TRALLIANS.

Ignatius, who is also called Theophorus, to the holy Church which is at Tralles, in Asia; beloved of God the Father of Jesus Christ; elect and worthy of God, having peace through the flesh, and blood, and passion of Jesus Christ, our hope in the resurrection which is in him: which also I salute in its fulness, continuing in the Apostolical character, wishing all joy and happiness unto it.

1. "I have heard of your blameless and constant disposition through patience, which not only appears in your outward conversation, but is naturally rooted and grounded in you; in like manner as *Polybius, your Bishop*, has declared unto me, who came to me to Smyrna, by the will of God and Jesus Christ; and so rejoiced together with me in my bonds for Jesus Christ, that, in effect, I saw your whole Church in him. Having, therefore, received the testimony of your good will towards me for God's sake, by him, I seemed to find you, as also I knew that ye were, the followers of God."

2. "For whereas ye are subject to your Bishop as to Jesus Christ, ye appear to me to live not after the manner of men, but according to Jesus Christ, who died for us, that so believing in his death, ye might escape death. *It is, therefore, necessary, that as ye do, so without your Bishop you should do nothing; also be ye subject to your*

Presbyters, as to the Apostles of Jesus Christ, our hope ; in whom, if we walk, we shall be found in Him. The Deacons, also, as being the Ministers of the mysteries of Jesus Christ, must by all means please all ; for they are not the Ministers of meat and drink, but of the Church of God. Wherefore they must avoid all offences, as they would do fire."

3. *"In like manner, let all reverence the Deacons as Jesus Christ ; and the Bishop as the Father ; and the Presbyters as the Sanhedrim of God, and College of the Apostles. Without these there is no Church. Concerning all which I am persuaded that ye think after the very same manner."*

4. *"I exhort you, therefore, or rather not I, but the love of Jesus Christ, that ye use none but Christian nourishment, abstaining from pasture which is of another kind ; I mean heresy. For they that are heretics confound together the doctrine of Jesus Christ with their own poison, whilst they seem worthy of belief, as men give a deadly poison mixed with sweet wine, which he who is ignorant of, does with the treacherous pleasure, sweetly drink in his own death."*

5. *"Wherefore guard yourselves against such persons ; and that you will do, if you are not puffed up, but continue inseparable from Jesus Christ our God, and from your Bishop, and from the commands of the Apostles. He that is within the altar is pure ; but he that is without, that is, that does anything without the Bishop, and Presbyters, and Deacons, is not pure in his conscience."*

REMARKS.

1. Nothing surely can be more positive and to the point than this. For here, too, we have not only the Bishop of the Trallians, distinguished, as in the former Epistles, by name, but over and over again, the Presbyters and Deacons under him, are exhorted to honour and obey him, "even as they do the Father and Jesus Christ." And that, too, not as Laymen, or men engaged in *secular* pursuits, but as members of the same *clerical* profession. For while the Presbyters are compared to "the Sanhedrim of God and College of the Apostles," the Deacons also are called, "not Ministers of meat and drink, but Ministers of Jesus Christ, in the Church of God." Without these three orders, which were evidently in the Church of Tralles, the writer immediately says, "there is no Church." In other words, it was considered by Ignatius a matter of so much consequence to have these three grades of Ministers in the Church, that he did not hesitate to declare, that where they were not, a Church could not be.

2. And this, it would seem, was not a mere matter of opinion, entertained by him alone, and for which he alone was responsible, but we are led to believe, that it was the universal sentiment, or at least, the sentiment so universally established, that he felt the utmost confidence in saying forthwith, "concerning all which I am persuaded that you think after the very same manner." And so we believe must every one think, who has any knowledge of the organization and order of the Early Church. For it was not only essential to its *perfection* to have the three orders of the Ministry just alluded to,

in any given Church, but essential to its *being*. The Church could not exist in its integrity, pure and uncorrupt, without these regularly authorized Ministers to manage its affairs. A Bishop, with his Presbyters and Deacons, were grand, distinctive elements of a true Church of God. Accordingly, in every Apostolic Church, to which Ignatius addressed his valedictory epistles, with the single exception of Rome, he mentions, with as much distinctness as language can express, the three unvarying orders. Thus, for example, he writes in the superscription of his

EPISTLE TO THE PHILADELPHIANS.

Ignatius, who is also called Theophorus, to the Church of God the Father, and our Lord Jesus Christ, which is at Philadelphia in Asia ; which has obtained mercy, being fixed in the concord of God, and rejoicing evermore in the passion of our Lord, and being fulfilled in all mercy through his resurrection ; which also I salute in the blood of Jesus Christ, which is our eternal and undefiled joy, *especially if they are at unity with the Bishop, and Presbyters who are with him, and the Deacons appointed according to the mind of Jesus Christ* ; whom he has settled according to his own will in all firmness, by his Holy Spirit.

1. " Which Bishop I know obtained that great Ministry among you, not of himself, neither by men, nor out of vain glory, but by the love of God the Father, and our Lord Jesus Christ ; whose moderation I admire, who, by his silence, is able to do more than others, with all their vain talk, for he is fitted to the commands as the

harp to its strings. Wherefore my soul esteems his mind to God most happy, knowing it to be fruitful in all virtue, and perfect; full of constancy, free from passion, and according to all the moderation of the living God."

2. "Wherefore, as becomes the children both of the light and of the truth, flee divisions and false doctrines: but where your Shepherd is, there do ye, as sheep, follow after; for there are many wolves who seem worthy of belief, that with a false pleasure lead captive those that run in the course of God; but in your concord they shall find no place."

3. "Abstain, therefore, from those evil herbs which Jesus Christ does not dress, because such are not the plantation of the Father. Not that I have found any division among you, but rather all manner of purity. For as many as are of God, and of Jesus Christ, are also with their Bishop. And as many as shall with repentance return into the unity of the Church, even these shall also be the servants of God, that they may live according to Jesus Christ. *Be not deceived, brethren; if any one follows him that makes a schism in the Church, he shall not inherit the kingdom of God: if any one walks after any other opinion, he agrees not with the passion of Christ.*"

4. "Wherefore, let it be your endeavour to partake all of the same holy Eucharist; *for there is one flesh of our Lord Jesus Christ, and one cup, in the unity of his blood; one altar, as also there is one Bishop, together with his Presbytery, and the Deacons, my fellow-servants; that so, whatsoever ye do, ye may do it according to the will of God.*"

5. "For although some would have deceived me, ac-

ording to the flesh, yet the Spirit, being from God, is not deceived ; for it knows both whence it comes, and whither it goes, and reproveth the secrets of the heart. *I cried whilst I was among you, I spake with a loud voice. Attend to the Bishop, and to the Presbytery, and to the Deacons.* Now some supposed that I spake this as foreseeing the division that should come among you. But He is my witness, for whose sake I am in bonds, that I knew nothing from any man ; but the Spirit spake, saying on this wise : *Do nothing without the Bishop ; keep your bodies as the temples of God ; love unity ; flee divisions ; be the followers of Christ, as He was of his Father.*”

6. “I therefore, did, as became me, as a man composed to unity. For where there is division and wrath, God dwelleth not. But the Lord forgives all that repent, if they return to the unity of God, and to the council of the Bishop.”

7. “Now as concerning the Church of Antioch, which is in Syria, seeing I am told that through your prayers, and the bowels which ye have towards it in Jesus Christ, it is in peace, it will become you, as the Church of God, *to ordain some Deacon, to go to them thither as the ambassador of God ; that he may rejoice with them when they meet together, and glorify God’s name. Blessed be that man in Jesus Christ, who shall be found worthy of such a Ministry ; and ye yourselves also shall be glorified.* Now if ye be willing, it is not impossible for you to do this for the sake of God ; as also the other neighbouring Churches have sent them, *some Bishops, and some Priests and Deacons.*”

8. “As concerning *Philo the Deacon* of Cilicia, a

most worthy man, he still ministers unto me in the word of God, together with Rheus of Agathoplis, a singular good person, who has followed me even from Syria, not regarding his life; these also bear witness unto you."*

REMARKS.

With what assurance could any man write in this manner, unless there were three distinct orders in the Church, and all of them "Ministers of the word of God," not excepting the Deacons? Nay more, how could any man speak thus, unless these several orders existed in that very Church to which this Epistle was addressed? It is impossible to imagine how a direct answer in the affirmative can be evaded. Indeed, unless there were three orders of Ministers in that Church, there seems to be no sense whatever in exhorting the members who compose it "to avoid schisms, to flee divisions and false doctrines, to partake of the same holy Eucharist;" telling them, at the same time, as a reason for so doing, that "there is one flesh of our Lord Jesus Christ, and one cup, in the unity of his blood, one altar; as also there is one *Bishop*, together with his *Presbyters*, and the *Deacons*, according to the will of God." Now, to whom does this language apply? Nay, to whom else can it apply, save to the *Ministers* of the Church at Philadelphia? Were not these the persons whom the people, or laity of that Church, were exhorted to obey, to adhere to, to attend to in all their godly admonitions and counsels? And was it not in regard to the first of these that they were so earnestly entreated "not to do anything with-

* A Deacon also, see Epis. to Smyrna, sec. 10.

out the Bishop?" Certainly, there cannot be a doubt respecting it; for the Bishop is evidently represented as the chief Ruler and Shepherd of the flock committed to his charge, the very source and centre of unity, while the Presbyters and Deacons were merely his associates in the work; thus making together, as before, the three distinct orders of the Ministry in the Church of Philadelphia. And this was by no means a rare or solitary case, as we have seen already, and as we may see again, by consulting the

EPISTLE TO THE SMYRNÆANS.

1. "*See that ye all follow your Bishop, as Jesus Christ the Father; and the Presbytery as the Apostles; and reverence the Deacons, as the command of God. Let no man do any thing of what belongs to the Church separately from the Bishop. Let that Eucharist be looked upon as well established, which is either offered by the Bishop, or by him to whom the Bishop has given his consent. Wheresoever the Bishop shall appear, there let the people also be; as where Jesus Christ is, there is the Catholic Church. It is not lawful without the Bishop, either to Baptize, or to celebrate the holy Communion; but whatsoever he shall approve of, that is also pleasing unto God; that so whatsoever is done, may be sure and well done.*"

2. "It is a good thing to have a due regard both to God, and to the Bishop: he that honours the Bishop, shall be honoured of God. But he that does anything without his knowledge, ministers unto the Devil. Let all things, therefore, abound to you in charity: seeing ye are worthy."

3. "Ye have done well, in that ye have received Philo, and Rheus Agathopus, who followed me for the Word of God, as the Deacons of Christ our God. Who also gave thanks unto the Lord for you, forasmuch as ye have refreshed them in all things. Nor shall anything that you have done be lost to you. My soul be for yours, and my bonds, which ye have not despised, nor been ashamed of. Wherefore, neither shall Jesus Christ, our perfect faith, be ashamed of you."

4. "The love of the Brethren that are at Troas, salute you; from whence I write to you by Burrhus, whom ye sent to me, together with the Ephesians, your Brethren; and who had, in all things, refreshed me. And I would to God, that all would imitate him, as being a pattern of the Ministry of God. May His grace fully reward him! *I salute your very worthy Bishop, and your venerable Presbytery; and your Deacons, my fellow servants, and all of you in general, and every one of you in particular, in the name of Jesus Christ, and in His flesh and blood; in His passion and resurrection, both fleshly and spiritually; and in the unity of God with you. Grace be with you, and patience evermore.*"

REMARKS.

1. What language can be more explicit than this? After reading it, can any one think of denying that there were three distinct Orders of Ministers in the Church of Smyrna, when they are twice mentioned, and as often styled, *Bishop, Presbyters and Deacons*? Alas! what wilful blindness must have taken possession of the man who dares to say that such is not the case! On what principle of interpretation, would he deny the fair and

literal meaning of the following passage? viz.: "I salute your very worthy *Bishop*, and your venerable *Presbytery*, and your *Deacons*, my fellow servants." Does not this enumerate the different Orders as clearly and fully as ever language did? Surely we need not stop to answer.

2. And then, again, in regard to the superiority of the Bishop over the other Ministers alluded to, when we see what singular pre-eminence is given by Ignatius to him, above his fellows, how can any one doubt, but the Bishop occupied a more distinguished and honourable post than they? For, is it not written, that "he who honours him, shall be honoured of God? But he that does anything without his knowledge, ministers unto the Devil." And hence, the propriety of the exhortation which follows, "Let no one do anything of what belongs to the Church, separately from the Bishop. Let that Eucharist be looked upon as well established, which is offered by the Bishop, or by him to whom the Bishop gives his consent. And, again, "it is not lawful without the Bishop, either to baptize, or to celebrate the Holy Communion; but whatsoever he shall approve of, that is well pleasing unto God." How strangely this must sound in the ears of those who are accustomed to look upon a Bishop with horror and disgust! How profanely and wickedly must Ignatius seem to speak, to those who assume the Office of the Ministry, and perform all its sacred functions, in utter disregard, nay, in utter contempt of a Bishop's vested rights! And what a blow does this Epistle strike at the root of that *parity*, which is the boast of so many in our day, and the pattern after which they have fashioned them-

selves into what they call a Church, after the Primitive Model—or Apostolic Plan ! If this writer is to be believed, Episcopacy is one of the first characteristics of a true Church. Have they this Order of the Ministry, without which, it is said “there is no Church ?”^{*} Or, have they Orders of the Ministry inferior to Bishops, which, in any sense, deserve, like these, to be called “Ministers of the Word,” and “Ambassadors of God;” or are they only laymen in disguise, divested of all such powers ? Alas ! we need not answer questions, which every schism answers, in undissembled words and deeds, to all the winds of Heaven, that these are not the Ministers they crave.

And yet, we see in this Epistle, not only the three grades repeatedly set forth ; but the superiority of the first grade over the others, as repeatedly announced. Indeed, so important was a Bishop to the well-being of the Church, that neither Presbyters nor Deacons could preach, or baptize, or administer the communion, without his express sanction or consent ! Thus, they were merely the creatures of his power : the dependants on his will. They were nothing, without his action ; they could do nothing, without his permission. And yet, whenever this was granted, they were Ministers : Ministers of the Word and Sacraments : Ministers of God : Ambassadors of Jesus Christ, as they are once and again denominated. There is no distinction indeed made between any of them in this respect ; but when they are spoken of separately or officially, then they are classified according to their rank, and styled, Bishop, Presbyters,

^{*} Epistle to the Trallians, sec. 3.

and Deacons. Such were the Orders, beyond all peradventure, in the Church of Smyrna, over which Polycarp, the friend and fellow-disciple of Ignatius, presided as Bishop. In proof of this, read the superscription, and what follows of his

EPISTLE TO POLYCARP.

Ignatius, who is also called Theophorus, to Polycarp, Bishop of the Church which is at Smyrna: their overseer, but rather himself overlooked by God the Father, and the Lord Jesus Christ: all happiness.

1. "Let nothing be done without thy knowledge and consent: neither do thou anything but according to the Will of God: as, also, thou dost with all constancy. Let your assemblies be more full: inquire into all by name. Overlook not the men and maid-servants: neither let them be puffed up; but rather let them be the more subject to the glory of God, that they may obtain from him a better liberty. Let them not desire to be set free at the public cost, that they be not slaves to their own lusts."

2. "Flee evil arts: or, rather, make not any mention of them. Say to my sisters that they love the Lord; and be satisfied with their own husbands, both in the flesh and spirit. In like manner, exhort my Brethren, in the name of Jesus Christ, that they love their wives, even as the Lord the Church. If any man can remain in a virgin state, to the honour of the flesh of Christ, let him remain, without boasting: but if he boast, he is undone. And if he desire to be more taken notice of than the Bishop, he is corrupted. But it becomes all such as are

married, whether men or women, to come together with the consent of the Bishop, that so their marriage may be according to godliness, and not in lust. Let all things be done to the honour of God."

3. "Hearken unto the Bishop, that God also may hearken unto you. *My soul be security for them that submit to their Bishop, with their Presbyters and Deacons.* And may my portion be together with theirs in God. Labour with one another; contend together, run together, suffer together, sleep together, and rise together; as the Stewards and Assessors, and Ministers of God. Please him under whom ye war, and from whom ye receive your wages. Let none of you be found a deserter; but let your Baptism remain as your arms—your Faith as your helmet—your Charity as your spear—your Patience as your whole armour. Let your works be your charge, that so you may receive a suitable reward. Be long-suffering, therefore, towards each other, in meekness, as God is towards you. Let me have joy of you in all things."

REMARKS.

1. In such kind and affectionate terms does the venerable Ignatius entreat Polycarp, and his Church, to cultivate all the graces and virtues, which the Gospel enjoins. His heart was full of tenderness and love, towards these dear Brethren at Smyrna. For there it was, that he received the first Christian sympathy and regard, after he left his beloved home to give his body to the beasts. And now, as he was about to leave Troas, and to set his face towards Rome, he was pouring out his last words into the ear of that friend, and

that Church, which had shown him so many attentions on his way.

2. Among all the other minute things which occupies his attention in this letter, he does not forget the dignity and importance of the Episcopal office. The subject was still one of moment and interest to a suffering saint. For, after stating the duties which devolved upon a Bishop, as a good and faithful shepherd of the flock, he exhorts his fellow Christians thus : "Hearken unto the Bishop, that God may hearken unto you. My soul be security for them that submit to their *Bishop*, with their *Presbyters*, and *Deacons*." And, then, after stating, with as much explicitness as we can possibly desire, that there was but one Bishop in that Church, and that one his beloved Polycarp, he gives us to understand, that wherever there was a Church, a Bishop, with his *Presbyters* and *Deacons*, were its only authorized Ministers. There were no more and no less than these in any Church, and certainly in no Church, to which he addressed his final thoughts. In one and all, with the exception of his Epistle to the Church at Rome, the three Orders of the Ministry are clearly spoken of, and that, too, in such a way, that, if these Epistles are admitted to be the genuine productions of Ignatius, then, there can be no doubt of their truth : but, if these are rejected as interpolations, made for the purpose of sustaining these views of the Ministry, we see no way of avoiding the conclusion, that the whole are spurious and false, because they are so interwoven with the subject matter of the letters, as to allow of no compromise between the whole or a part. But as the genuineness and authenticity of these Epistles have been already placed beyond the reach of

doubt, by the learned labours of a Hammond and a Pearson, we have no hesitation in declaring, that if they prove any one thing, above all others, to have existed in the early Church, that one thing is the three-fold character of the Ministry.

3. And here we might safely rest our cause, upon the testimony of Ignatius. It is sufficient of itself to establish the Apostolical and Divine origin of Episcopacy, without recourse to any other author. All the Orders, for which we contend, as well as the duties peculiar to each, are carefully defined, and clearly set forth in these Epistles. They contain a body of evidence, in reference to this subject, perfectly conclusive. And were there nothing else, we might feel assured, as well as we can feel assured of anything, that Bishops, Presbyters, and Deacons, were the only Orders of the Ministry known, "even to the utmost bounds of the earth." Believing this to be the fact, beyond all peradventure, let us see what Polycarp, the sainted Bishop and Martyr of Smyrna, has to say : and, especially, whether his testimony, and that of Ignatius, is substantially the same.



POLYCARP.

“ Angel of Smyrna, child of John,
And friend of that beloved one,
Beloved of Him, whose love is life,
How didst thou, left to worldly strife,
Bear with thee, as in holiest trance,
The music of that countenance,
Which spoke the wisdom of the skies,
And his own Master's charities ?
Again that voice from Patmos came
With auguries of thy couch of flame,*
And bore his Saviour's praise to thee,
Whose praise is immortality,—
‘To death be faithful me to own,
And I will give to thee life's never-fading crown.’ ”

The Cathedral.

* He had dreamed three days before his martyrdom that he was sleeping on a pillow of fire.





III.

POLYCARP.

POLYCARP was born, as many suppose, in the city of Smyrna, towards the close of Nero's reign, about A. D. 67. His parents were exceedingly poor and humble, inasmuch, that he sustained the character of a slave, and was so brought up, in the family of a noble matron named Callisto, who made him her heir. It was through her influence, doubtless, that he became, at a very early age, the pupil of Bucolus, the Bishop of Smyrna, by whom he was made Deacon and Catechist in his Church; and is also reputed to have been, at a later period of his noviciate, the disciple of St. John, in company with Ignatius. Under the instruction of this eminent servant of Christ, he made great proficiency in every department of secular and spiritual learning. And such was the purity and excellence of his character, that upon the death of Bucolus, he was immediately selected as the most suitable person to occupy his place, and was accordingly ordained by his beloved teacher and friend, Bishop of Smyrna, about A. D. 82.*

* Spanheim's Ecc. Lec. p. 192, Lond. ed., and Euseb. Ecc. Hist. lib. 5, chap. 36.

For a long time he was the intimate friend and companion of some of the Apostles, and had constant intercourse with those who had seen our Lord in the flesh. All this is confirmed by Irenæus, in his third book against Heresies, in the following words: "And Polycarp, a man who had been instructed by the Apostles, and had familiar intercourse with many that had seen Christ, and had also been appointed Bishop by the Apostle in Asia, in the Church of Smyrna, whom we also have seen in our youth, for he lived a long time, and to a very advanced age, when, after a most glorious Martyrdom, he departed this life. He always taught what he had learned from the Apostles, what the Church had handed down, and what is the only true Doctrine. All the Churches bear witness to these things, and those that have been the successors of Polycarp, to the present time, a witness of the Truth much more worthy of credit, and much more certain than either Valentine or Marcion, or the rest of those perverse teachers."*

In addition to the testimony thus given, respecting the life, character, and eminent services of Polycarp, as a Minister of Jesus Christ, there is one circumstance related in the same connection, so replete with interest and power, that we cannot deny ourselves the pleasure of repeating it here. And we do it, not so much for the purpose of commending him still more to your admiration and regard, but because it helps to throw light on the benign influence and value of his subsequent labours, when he had passed the meridian of his days. The circumstance to which we refer, the historian relates in

* Euseb. lib. 4, chap. 14.

these words : " And the same Polycarp, coming to Rome under the Episcopate of Anicetus, (A. D. 158,) turned many of the aforesaid heretics to the Church of God, proclaiming the one and only true faith, that he had received from the Apostles, that, viz. which was delivered by the Church."

Just then, the most prominent leader of these perverse teachers, was a man by the name of Marcion, whom Polycarp, it seems, had hitherto known and rebuked for his crimes in Asia.* He is said to have been a vile and furious heretic.† By some mysterious providence, Polycarp and he met each other in the street, after an interval of many years. Marcion instantly recognised the mild and beaming face of Polycarp; but instead of turning away from him in remorse, and smiting upon his breast, at the remembrance of his sins, he cried out in a bold and boisterous manner, " Dost thou acknowledge us ?" Whether he expected, by this rude sally, to throw the venerable Bishop off his guard, and thus to extort from him some expression of respect that might be turned to his account, it is not material to inquire; but the swift and pungent answer was, " I do acknowledge thee for the first born of Satan." The effect was electric. It fell like a thunderbolt upon his

* Burton's Ecc. Lec. vol. 2, p. 106.

† Marcion, we are told by Dr. Cave, was born in Pontus. His father was a Bishop. At an early period he fell in love with the monastic mode of life; but in consequence of taking some undue liberties with a female of rank, whom he shamefully seduced, he was excommunicated from the Church, by his own parent, and never allowed to return. In order to avoid the odium, he went to Rome, some time before Polycarp arrived, or, as Dr. Burton thinks, about A. D. 141 or 2.

heart. Not a word escaped him. He was dumb as an idol ; because he was utterly confounded. Never was a man so completely set at nought. That he deserved all the scorn and reproof which he received, every rightly constituted mind will admit ; but that he should receive them at the hands of such a meek and amiable man as Polycarp is reputed to have been, may certainly be a matter of surprise. And yet, when we reflect that the tenets of Marcion, and other heretics of the day, were totally subversive of all truth, and were at that very time making havoc of the Church, we are at no loss to account, either for the sudden burst of indignation, or for the strong language of reprobation which fell from the lips of Polycarp. It was no time for compromise, and surely no place for debate ; and, therefore, we conceive, that he did well to let his assailer know at once the length and breadth of his desert.

It must not be inferred from this, however, that the object of Polycarp in going to Rome, was solely with the view of attacking the heretics of that city, as if he had not enough of just such characters at home to occupy his every thought and effort. Neither was it for the purpose of gratifying a desire to contemplate the remains of her ancient and glorious days, or like too many

“ Who have crossed the earth,
That they may give the hours to meditation,
And wander, often saying to themselves,
This was the Roman Forum !
Here Cincinnatus pass'd, his plough the while
Left in the furrow ; and how many more,
Whose laurels fade not, who still walk the earth,
Consuls, Dictators, still in curule pomp,

Sit and decide ; and as of old in Rome,
Name but their names, set every heart on fire.”*

Although all this might be laudable and well, for the antiquary or the scholar, in seeking to revive his remembrances of Rome, thus to traverse its streets and visit its courts, Polycarp had no such object. Nor yet does it seem to have been his wish to go and pay some flattering compliment to the Bishop of that See ; but his only object was, as we can learn, to bring about, if possible, an amicable adjustment of the dispute which was then pending between the Eastern and Western Churches, in reference to the day on which the Paschal festival at Easter should be kept. The former, for example, contended that it should be observed the same day on which the Jewish festival was observed, which was the fourteenth day of the first month ; the latter said that it should be observed on the day preceding Easter, because it interrupted the solemn fast which always ushered in that joyful period.

And then, again, there was another difficulty which disturbed the harmony of the Churches. That difficulty was in regard to the time of keeping Easter. Thus, the Asiatics alleged that it ought to be kept as they kept it, viz. on the third day after the fourteenth day of the first month, without reference to the day of the week on which it might fall ; while the Western Churches insisted that it ought to be kept on a Sunday, and that the Sunday following the fourteenth day of the month Nisan, which was the Sunday after the Jewish Passover.†

* Rogers's Italy.

† Whateley on the Book of Common Prayer, p. 40.

Which of these were right, we cannot presume to decide, because both parties pleaded Apostolic practice in favour of their respective customs. This being the case, both were equally tenacious of their views. Neither was willing to own itself at fault. And the consequence was, that in a very little while, the peace of the whole Church was threatened, to such an extent, by the discussion of the subject, that the Bishops of Asia resolved to send one of their number to Rome, to confer with Anicetus, the Bishop of that See, not because he was thought to be the Supreme Head and Arbiter of the Church, but simply because he was the most conspicuous and violent of all their opponents. Polycarp was unanimously chosen to execute this trust. If any one could succeed, it was he. No man was better qualified. Accordingly, the most favourable issue was predicted. And yet, when Polycarp arrived at Rome, as we have seen, and he and Anicetus met to discuss their differences, it was soon discovered that nothing could be done. Although they appear to have entertained the most kindly feelings towards each other, and felt the greatest solicitude to reconcile all matters in debate, still they found it utterly impossible to do so, in consequence of the vexed and intricate nature of the subjects. There were too many facts and dates, on both sides, to keep their minds at bay. Thus, for example, in regard to the time of keeping Easter, the authority to each was so conclusive and clear, in favour of his own day, that "neither could Anicetus persuade Polycarp not to observe it, because he had always observed it with John, the disciple of our Lord, and the rest of the Apostles with whom he associated ; and neither did Polycarp persuade Anicetus to observe it, who said that he was bound to

maintain the practice of the Presbyters before him. Which things being so, they communed with each other, and in the Church, Anicetus yielded to Polycarp, out of respect, no doubt, the office of consecrating, and they separated from each other in peace.”*

There is not on record, perhaps, a more delightful instance of that “charity which suffereth long and is kind,” than that exhibited on this occasion. If those who witnessed it, did not learn a lesson from it, never to be forgotten, it was not because they were not instructed so to do, by the lustre of their example. And yet, we are sorry to say, that such was not the case. For, however kind and conciliating these two distinguished individuals may have been in their intercourse with each other, it was not long before this same Bishop of Rome not only, but all his adherents manifested a very different disposition. And were it not, that we have the most undoubted evidence for the fact, no one would believe, that there were many then living, who would see the day, when a Bishop of Rome† would hurl his anathemas against all the Bishops of Asia, and even go so far, as to excommunicate many of them from the communion of the Catholic Church.‡ In this he was sustained, moreover, by a great majority of the Laity and Clergy of that portion of it to which he had the honour to belong. Instead of putting an end to the difficulty, however, such a course was calculated to make the matter worse; and, indeed, did provoke such a feud, that the Eastern and Western Churches not only continued to dispute about Easter,

* Euseb. lib. 5, chap. 24.

† Victor.

‡ Euseb. lib. 5. chap. 24.

and were thus at variance with each other ; but they continued to observe different days, until the Council of Nice assembled, A. D. 325, when the whole matter was thoroughly discussed and finally settled, in accordance with the views entertained by Anicetus and his friends. From that time to this, the holy festival at Easter has been observed on one and the same day, throughout every part of the Catholic Church.

After Polycarp had performed the part assigned him, in this difficult affair, he returned to Smyrna, and there continued to exercise the duties of his high station, with unwearied diligence and zeal. Although he was now more than 90 years of age, he did not intermit his duties for a moment. All his time and talents were devoted to the service of his God. Accordingly, he enjoyed the most unbounded confidence and respect. As a Christian and a Bishop, he was universally regarded as a model of perfection. Wherever Christianity obtained, or the writings of St. John were read, "the Angel of the Church of Smyrna"* was known and cherished with delight. He was almost embalmed in the hearts of a generation, whose fathers and fathers' fathers were the companions of his youth, or the children of his flock. What he was then, so he was now, zealous, and faithful, and true. He never varied, he never flinched, he never tired, but went on his way, not merely "rejoicing to the end," but "growing brighter and brighter unto the perfect day." And although he lived at a time when the stoutest hearts were made to quail, before the desolating fury of the storms that beat upon the Church, he withstood

* Rev. ii. 9.

them all, like a rock amidst the ocean. Not a hair of his head was touched. He seemed to lead a charmed life, when thousands and tens of thousands perished by his side. He was not only "kept as the apple of an eye, but he was hid under the shadow of the Almighty," from the ruthless hand of the destroyer. His very aspect covered him like a shield: his very sanctity protected him from assault.

And yet, the time came, when these glorious ensigns of the venerable and good Bishop, singled him out for the fiercest attacks of the Heathen. From his superior character and standing, they were led to regard him as the chief supporter of the Christian cause in his day, and hence, under the influence of misguided zeal for their gods, and the altars of their faith, they supposed, that if they could dispose of Polycarp, all the calamities, which were daily occurring to the Empire, would speedily have an end. Accordingly, during one of the public entertainments of the people, when it was customary to wind up with some unusual display of their ferocity towards the disciples of our Lord, and they had just been reeking their vengeance upon a noble youth, named Germanicus, and others, without producing the least possible effect upon their constancy and faith, the populace, becoming weary of the sport, began to cry out, "Away with these wicked wretches, let Polycarp be brought." Immediately an order was given for his arrest. A band of soldiers was sent to take him and bring him before the Governor. Being apprised of his situation by some kind friends, he was earnestly entreated to withdraw for a season, till the malice and rage of the people should be spent. With great reluctance, and much against his wishes, he yielded

to their importunities, and secluded himself in a small village, in the neighbourhood of the City. But even there, he was actively employed, not, indeed, in the exercise of his Episcopal functions, but in offering up prayers continually to God, for the protection of his flock, and the conversion of those who thirsted for his blood. In the course of a few days, however, his retreat was discovered by the party sent to ferret him out, and it is said, that they were so affected by the singular piety and appearance of the Bishop, as scarcely to be able to execute their commission. But still their sympathies must be suppressed;—their mandate must be obeyed, without reserve. And, although they were treated by him with the utmost courtesy and respect, and were even invited to eat and to drink at his table, which they did, until he had finished the devotions in which he was engaged at their arrival; they rose up to lay their ruthless hands upon his person. And then, under cover of the night, as was most fit for such a deed, they set him upon an ass, and took him off to the City. On the way they were met by Herod, the Chief Officer, accompanied by his father Nicetas, in a chariot. They commanded him to mount. As soon as he was seated, they began to persuade him, saying, “What harm is there in it, to say, Lord Cæsar, and sacrifice, (with the rest that is usual on such occasions,) and so be safe?” But Polycarp, at first, answered them not: whereupon they continuing to urge him, he said, “I shall not do what you persuade me to.” When they saw that there was no hope of success, they first began to rail at him; and then, in a rage, they threw him out of the chariot with so much violence as to lame him in the thigh. Not a murmur escaped him. No

curses, no imprecations were heaped upon the head of his despisers, but quietly and calmly rising from the ground, he pursued his onward way, rejoicing that he was counted worthy to suffer for the sake of Christ. It was not long before it was rumoured, that Polycarp was coming. Immediately every avenue was thronged with weeping and mourning friends, eager, not only to catch a last sight of his venerable form, but to beseech him to continue firm and faithful to the last. No fears, no threats, could stop these myriad tongues from uttering what they felt. Each one seemed to forget, that he might be led as a lamb to the slaughter next. Indeed, all thought was lost, save the simple one of offering up the prayer, "Be strong, Polycarp, and quit thyself like a man."

At length, when the stadium was reached, he was led into it in the midst of the utmost confusion. The assembly was in a perfect uproar at the intelligence of his arrival. By many it was scarcely believed possible. And yet, in a moment, his venerable form appeared before their eyes. With a firm step and cheerful look he came up to the tribunal. As soon as the Pro-consul could command attention, he asked him, "Whether he was Polycarp?" who, confessing that he was, he persuaded him to renounce Christ, saying, "Have a regard for your age," with many other things of a like nature, such as is usual for them to say, concluding thus, "Swear by the genius of Cæsar." Repent, and say, "Away with those that deny the Gods." But Polycarp, with a grave and serious countenance, and contemplating the whole multitude that were collected in the stadium, beckoned with his hand to them, and with a sigh looked up to Heaven, and said, "Away with the impious." As the Governor, however,

continued to urge him, and said, "Swear, and I will set thee at liberty; revile Christ." Polycarp replied, "Eighty and six years have I served Him, and He never did me wrong; and how can I now blaspheme my King that has saved me?" The Governor still continuing to urge him, and again saying, "Swear by the genius of Cæsar," Polycarp answered, "If you are so vain as to think that I should swear by the genius of Cæsar, as you say, pretending not to know who I am, hear my confession. I am a Christian. But if you wish to learn what the doctrine of Christianity is, grant me a day, and listen to me." The Pro-consul said, "Persuade the people." Polycarp replied, "I have thought proper to give you a reason of my faith; for we have been taught to give magistrates and powers appointed by God, the honour that is due to them, as far as it does not injure us; but I do not consider those the proper ones before whom I should deliver my defence." The Pro-consul then said, "I have wild beasts at hand, I will cast you to these, unless you change your mind." He answered, "Call them: for we Christians are fixed in our minds not to change from good to evil, but it is well to change from evil to good." The Pro-consul again admonished him, by saying, "If you despise the wild beasts, I will cause you to be consumed by fire, unless you change your mind." To this, Polycarp answered, "You threaten fire, that burns for a moment and is soon extinguished; but you know nothing of the judgment to come, and the fire of eternal punishment reserved for the wicked. But why do you delay? Bring what you will."*

* Euseb. lib. 4, chap. 15.

Incensed by these repeated declarations of his faith, and amazed at the firmness and intrepidity of the man, the Governor ordered him to be burnt forthwith. Nothing could have been more grateful to the people. Both Jews and Gentiles, it is said, received the order with the loudest demonstrations of joy, and strove, with all possible haste, to collect materials for the purpose of carrying it into execution. As soon as the pile was prepared, and they were about to nail him to the stake, he said, "Let me alone as I am: for He that gives me strength to bear the fire, will also give me power without being secured by you with these nails, to remain unmoved on the pile." To this they consented, and merely bound him to the stake. And then closing his hands behind him, and lifting his eyes towards Heaven, he said, "O Lord God Almighty, the Father of thy well-beloved and blessed Son, Jesus Christ, by whom we have received the knowledge of Thee; the God of Angels and powers, and of every creature, and especially of the whole race of just men who live in Thy presence! I give Thee hearty thanks that Thou hast vouchsafed to bring me to this day and to this hour; that I should have a part in the number of Thy martyrs, in the cup of Thy Christ, to the resurrection of eternal life, both of soul and body, in the incorruption of the Holy Ghost; among which, may I be accepted this day before Thee, as a fat and acceptable sacrifice; as Thou the true God, with whom is no falsehood, hast both before ordained and manifested unto me, and also hast now fulfilled it. For this, and for all things else, I praise Thee, I bless Thee, I glorify Thee, by the eternal and heavenly High-Priest, Jesus Christ, Thy beloved Son; with whom, to Thee, and the Holy Ghost,

be glory, both now, and to all succeeding ages. Amen.”*

After the venerable Bishop had concluded this short prayer, the executioners kindled the fire, and in a few moments he was seen standing unmoved amidst the flames, as the eye-witnesses affirm, “not like burning flesh, but like gold or silver glowing in the furnace.” In a little while, however, all was over. Polycarp was no more. “Ashes to ashes, and dust to dust,” were literally true of his body; but his spirit was still unharmed. God had taken it to himself, leaving those who kill the body to feel how utterly impotent they are, when they find that they are not able to kill the soul.† Thus lived, and thus died, the holy and glorious martyr, Polycarp, Bishop of Smyrna, at the advanced age of 100 years. A. D. 167.‡

The death of this faithful servant of Christ seemed to arouse the public mind to a sense of its enormity. From one end of the Roman Empire to the other, the burning of Polycarp was the all-absorbing topic of conversation. Pagans, as well as Christians, deplored it. Indeed, such was the feeling produced by it, that it immediately arrested the persecution.‡ The minds of men could not brook this outrage upon humanity. It was too much even for the hard and heartless idolator to bear. For when they saw such a man as Polycarp fall at the mere fiat of a mob, they knew not where it might end. Al-

* Epis. of the Ch. of Smyrna. Arch. Bp. Wake's Trans. and Euseb. lib. 4, chap. 15.

† Matt. 10, 28.

‡ Euseb. lib. 4, chap. 15.

though they had no idea, perhaps, that they would ever perish at the stake, in a similar manner; yet they had some sympathy left for a mortal like themselves, whom they knew to be among the best of his kind. His meekness and piety and love, commended him to every heart. Not only did his own Church and people entertain the very highest veneration and regard for him, but all the Churches of Asia. Nay, more, had we said, all the people of Asia, or even all the civilized world, we had not said aught beyond the strictest bound of truth. For, we venture to affirm, that no man since the days of the Apostles, and perhaps, not even the Apostles themselves, enjoyed the confidence and esteem of mankind to a greater extent than he. And if ever a man was worthy to be thus honoured and beloved, that man was Polycarp.

We may fancy, therefore, but we surely never can portray, the consternation which prevailed when the news of his martyrdom was heard. With what horror was it received! With what indignation was it spoken of by all men, in all ranks, in all countries! There may have been, it is true, some exceptions, rare exceptions, we trust, to this remark; but we are sure, that the most of those who witnessed it, how muchsoever they might openly affect to glory or rejoice in it, were anything but glad. The utter cruelty of the deed awakened sensibilities which were never known to exist till then, and, perhaps, never had existed, but for this wanton and outrageous act. And hence, instead of arresting the cause for which this holy man had sacrificed his life, there were multitudes, doubtless, standing by, contemplating the awful scene, who went away more strongly impressed than be-

fore of the truth of our religion, and firmly resolved, if ever they had the opportunity, not merely to profess it, but to suffer for it, should they be called ; so that, in all probability, more hearts were touched, more eyes were opened, more souls were saved, and more victories gained on that day, by the sublime death of Polycarp, than it would be easy to dispose of, in like manner, on any other which ever dawned upon the world. Indeed, it was even then difficult to restrain many from rushing headlong to the blazing pile, and sharing the martyr's cruel fate !

The way is now prepared for making the inquiry, whether Polycarp has left any writings, which are still extant, and if any, what those writings are ? In answer to these questions, we regret to say, that the only work of his which has come down to us, is an Epistle written to the Philippians, some sixty years before his death, or about A. D. 108. All his other works, which are said to have been many, have perished in the lapse of time, and this only has escaped, because it happened to be appended to the Epistles of Ignatius, for which so great a love was entertained by all the early Christians. But still there is matter enough in this single epistle, when duly considered, to answer the purpose for which we shall quote it, and that is, to prove the Threefold Ministry of the early Church.

But then, again, it may be asked, how are we certain that this is the same Epistle which the ancients had ? In other words, how do we know it to be the genuine and authentic production of Polycarp ? Perhaps, it will be sufficient to state in reply, that it has never been disputed. No man, of any party, has ever ventur-

ed to assail it. Unless, indeed, the assertion may be so considered, that this Epistle originally ended at the Doxology, and that what comes after that, respecting the Epistles of Ignatius, is the work of some unknown hand. But as this has been shown to be, over and over again, without any foundation whatever, we discard the idea as a fable, and unite with a distinguished writer* in declaring, "that there is not, perhaps, any work extant that has more entire evidence of its being genuine than this ; in short, that if it shall be lawful to doubt of this, there will be no monument of antiquity left, which we may not as well call in question, and reject as spurious." It is, therefore, considered above suspicion. The evidence in its favour is so conclusive, that it cannot be questioned with impunity. From the earliest ages down to the present time, it has always been esteemed as the genuine work of the author whose name it bears, and, like the Epistle of St. Clement, it was held in such repute, as not only to be read in the Churches for centuries, but to be accounted very little inferior to the Holy Scriptures. When it was discontinued, we are not informed ; but Irenæus says, that in his day, (A. D. 200,) "it was in every body's hands, and was read by every one, for the benefit of faith and manners ;" and Eusebius states, that it was publicly read in the Churches of his day, (A. D. 325,) and "ranked among the most valuable of all the early writings." Under these circumstances, we may quote with entire confidence and respect the Epistle of Polycarp.

* Le Moyne.

THE EPISTLE OF POLYCARP

TO THE

PHILIPPIANS.

“*Polycarp*, and the *Presbyters* that are with him, to the Church of God, which is at Philippi : mercy unto you, and peace, from God Almighty, and the Lord Jesus Christ our Saviour, be multiplied.”

1. “Knowing, therefore, that God is not mocked, we ought to walk worthy both of his command and of his glory. Also the *Deacons* must be blameless before Him, as the Ministers of God in Christ, and not of men ; not false accusers, nor double-tongued ; not lovers of money, but moderate in all things ; compassionate, careful ; walking according to the truth of the Lord, who was the servant of all ; whom, if we please in this present world, we shall also be made partakers of that which is to come, according as He has promised to us, that He will raise us from the dead, and that, if we shall walk worthy of Him, we shall also reign together with Him, if we believe. In like manner, the younger men must be unblamable in all things ; above all, taking care of their purity, and to restrain themselves from all evil. For it is good to be cut off from the lusts that are in the world ; because every such ‘lust warreth against the Spirit ;’* and ‘neither fornicators, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God,’† nor they who do such things as are foolish and

* 1 Peter ii. 11.

† 1 Cor. vi. 9, 10.

unreasonable. Wherefore, ye must needs abstain from all these things, *being subject to the Priests and Deacons, as unto God and Christ.*

2. "And let the *Presbyters* be compassionate and merciful towards all ; turning them from their errors ; seeking out those that are weak ; not forgetting the widows, the fatherless, and the poor ; but always ' providing what is good both in the sight of God and man ; '* abstaining from all wrath, respect of persons, and unrighteous judgment ; and especially being free from all covetousness ; not easy to believe anything against any ; not severe in judgment, knowing that we are all debtors in point of sin."

3. "Wherefore I exhort you all that ye obey the word of righteousness, and exercise all patience, which ye have seen set forth before your eyes, not only in the blessed Ignatius, and Zozimus, and Rufus, but in others among yourselves, and in Paul himself, and the rest of the Apostles. Being confident of this, that all these have not run in vain, but in faith and righteousness, and are gone to the place that was due to them from the Lord, with whom also they suffered ; for they loved not this present world, but Him who died, and was raised again by God for us."

4. "*I am greatly afflicted for Valens, who was once a Presbyter among you*, that he should so little understand the place that was given to him in the Church. Wherefore I admonish you that ye abstain from covetousness, and that ye be chaste and true of speech. 'Keep yourselves from all evil.'† For he that in these things can-

* Rom. xii. 17.

† 1 Thess. v. 22.

not govern himself, how shall he be able to prescribe them to another? If a man does not keep himself from covetousness, he shall be polluted with idolatry, and be judged as if he were a Gentile. Wherefore, I am exceedingly sorry both for him and for his wife, to whom God grant a true repentance. And be ye also moderate upon this occasion, and look not upon such as enemies; but call them back as suffering and erring members, that ye may save your whole body; for by so doing, ye shall edify your own selves."

5. "Ye wrote to me, both ye and also Ignatius, that if any one went from hence unto Syria, he should bring your letters with him, which also I will take care of as soon as I shall have a convenient opportunity, *either by myself, or him whom I shall send on your account.* The Epistle of Ignatius, which he wrote unto us, together with what others of his have come to our hands, we have sent to you, according to your order, which are subjoined to this epistle, by which ye may be greatly profited; for they treat of faith and patience, and of all things that pertain to edification in the Lord Jesus."

REMARKS.

1. The first thing, perhaps, which will strike the reader with surprise, at the close of these extracts, is the fact, that Polycarp has nowhere enumerated, *in connection*, the three orders of the Ministry. All he does, is simply to mention, in the superscription of the Epistle *himself* and his *Presbyters*, thus, "Polycarp, and the Presbyters that are with him;" while, in the first paragraph, he exhorts the Church at Philippi "to be subject to the *Presbyters* and *Deacons*, as unto God and Christ." If these

words, taken separately, are considered an exposition of the actual state of things, then we are led inevitably to the conclusion, that neither the Church at Smyrna, nor that at Philippi, had *three* distinct Orders, but only *two*, or *even one*. And yet, when we come to compare them together, it is easy to see what those sacred orders were, and that instead of numbering only one or two, they numbered *three*. Thus, for example, we have *Polycarp*, with his *Presbyters* in the Church of Smyrna, and *Presbyters* and *Deacons* in the Church at Philippi. But as *Presbyters* in the one, are doubtless the same as *Presbyters* in the other, the standing Orders, which remain, exclusive of *Polycarp*, are *Presbyters* and *Deacons*. Now, in regard to *Polycarp*, we admit that he is not denominated anything in this Epistle; but the presumption is, surely, that he was not, strictly speaking, either a *Presbyter* or a *Deacon*, but something *superior* to either, from the manner in which he writes. Accordingly, all writers concur in denominating him “the *Bishop* of the Church of Smyrna,” from the very earliest times. Not to multiply quotations, let *Ignatius* alone suffice. In his celebrated Epistle to *Polycarp*, which was written a little before this, while the Martyr was on his way to Rome, he not only addressed him thus, “*Ignatius*, who is also called *Theophorus*, to *Polycarp*, *Bishop* of the Church which is at Smyrna;” but in the very same Epistle, he exhorts the people over whom God had made him overseer, saying, “*Hearken unto the Bishop, that God also may hearken unto you. My soul be security for them that submit to their Bishop, with their Presbyters and Deacons.*”* Here, then, were *three distinct Orders of Minis-*

* Epis. to Pol. 4.

ters in the Church of Smyrna, with Polycarp at their head, and that, too, at the *very time*, in all probability, when he wrote his Epistle to the Church at Philippi.

2. Now, it needs no argument to prove, what must be so apparent at a glance, that although Polycarp does not mention his *Deacons*, in writing to the Philippians, still, he had them, beyond all peradventure; and, therefore, we see no more reason to infer, from his silence respecting them, that the Church at Philippi was without a *Bishop*, than we have to infer that the Church at Smyrna was without its *Deacons*. For if we may infer, that because the Bishop is not mentioned in the one case, there was no Bishop, and because there is nothing said about *Deacons* in the other, there were no *Deacons*, then we shall be forced to the conclusion, that *Presbyters* were the only permanent Order indispensable to the Ministry of the Church; but if, on the other hand, we admit, as we must, from the evidence before us, that a *Bishop* and his *Presbyters* were in one Church, while *Presbyters* and *Deacons* were in the other, it is fair to infer, that *Bishop*, *Presbyters* and *Deacons*, were the standing Orders of the Ministry, not only in the Church of Smyrna, as we have seen, but in the Church of Philippi; and hence, in every other Apostolic Church throughout the world, if uniformity in these be admitted as a sign.

3. And yet, if the question should arise, why did not Polycarp address the Bishop of the Church at Philippi, instead of the *Presbyters* and *Deacons*? we might reply by saying, because *he was acting as such*. Being without a Bishop, in all probability, at the time, he had been invited to take the provisional charge or oversight of the Church at Philippi, just as he had been of the

Church at Antioch, by Ignatius himself, when on his way to martyrdom. And this, we think, is manifest from the whole strain of the Epistle which we are now considering, and especially from that part of it where he speaks of bringing the Epistles of Ignatius with him, when he visits them, in compliance with their request; or, if he should not be able to do so, that he will send some one with them, whenever he shall have a convenient opportunity, (5.) All this looks as if they had been deprived, in some way, of their own Bishop, and were now depending upon another; for no man surely could write or talk thus, without the express sanction or desire of the Church at Philippi. One *Bishop* had no right whatever to invade the territory of another, or to interfere in any way with the exercise of his power. Neither could any *Church* do it, without the concurrence of the Bishop; but as this does not appear, or anything like it, in the present case, it is reasonable to infer that they had no Bishop of their own to consult, and hence, were only seeking the advice and aid of one whom all the world adored. But whether it were so or not, the Church at Smyrna certainly had *three Orders* within its pale, while the Church at Philippi had *two*, or nominally *three*, so long as Polycarp sustained the oversight among them, all of whom were *real Ministers*, and not *Laymen* in any sense, since the *Deacons*, as well as the Presbyters, are denominated "the Ministers of God in Christ," (1.)

4. Independent of this, however, there is still another way in which the existence of these orders may be shown. For, although we grant that the *names* of each are not to be found in the Epistle of Polycarp before us, yet we find, what every one must see is equally as plain and

good, viz., *the direct testimony of Polycarp in favour of the Epistles of Ignatius.* Near the close of his Epistle, he employs language such as this, where he tells us that "they (viz. the Epistles of Ignatius,) treat of faith and patience, and of all things that pertain to edification in the Lord Jesus." Among these things, the sacred Orders of the Ministry are not the least conspicuous. To say nothing of the numerous incidental allusions which are made to one or the other of the three orders, it is a remarkable fact, that they are there enumerated *in connection no less than eighteen times*, thus, "Bishops, Presbyters, and Deacons." Now, if the passages which contain these words existed in the time of Polycarp, the early Apostolic origin of these Orders is placed beyond a doubt. That they did exist, we have the fullest assurance to believe. Indeed, the whole voice of antiquity is such, aside from their internal evidence, that we cannot reject them if we would ; but backed by these, and especially by the latter, we find that they are so interwoven with the subject or theme of the writer, that no one of them can be removed, without creating a void, and impairing the sense to such a degree, as to render them absolutely worthless. And yet, with these very words before his eyes, Polycarp sanctioned and received the Epistles of Ignatius. Not only did he approve them himself, and preserve them with care, but it is manifest he commends them to others, and spares neither labour nor expense in multiplying copies, for the benefit of distant Churches and friends. Now, is it reasonable to suppose, under circumstances like these, that if there were aught in them, inconsistent either with the doctrine, or discipline, or worship of the Church, he would have pursued

such a course? Nay, can we imagine for a moment, that he would permit himself, or any one else within his reach, to engage in such a work, if he knew them to contain false and pernicious views respecting the Ministry of the Church? It cannot be. Polycarp was not a man to let a matter like this pass in silence unrebuked. No temptation could have quieted his soul: no bribery or threats could have put a seal upon his lips. He would have singled it out, at all hazard, and exposed it to the world. But where has he done this? In what line, or verse, or page of his on record, has he spoken aught in reference to the corrupted Ministry of the Church? We have never seen it; we have never heard of it; but on the contrary, we are well assured, that he did everything in his power, not only to propagate and preserve the Epistles of Ignatius as *they are*, with these offensive words, "Bishop, Presbyters and Deacons," but to commend them, both by precept and example, wherever his influence went. So far as his Church and people are concerned, they saw in him and his associates, a perfect pattern of those very Orders which these Epistles everywhere portrayed. The inference is, therefore, irresistible, that Polycarp has thus, by his approval of the Ignatian Epistles, in word and in deed, sanctioned whatever they contain. We consider him, in fact, as their endorser, and just as much responsible for the truth and integrity of their contents, as if he had written them himself. Indeed, if he had written them, they could not be invested with greater sanctity and force than they now are; neither could they convey in more plain and positive terms than they do, the varied *names* and *orders* which the sacred Ministry assumed, not merely in his

own Church, but in every other, "even to the utmost bounds of the world," as Ignatius himself hath said.

5. In proof of this, we want no better evidence than these very Epistles, to show that such was the case in each of the following Churches, viz. :

The Church of Ephesus,
The Church of Magnesia,
The Church of Tralles,
The Church of Philadelphia,
The Church of Smyrna.

In other words, these five Churches, to which Ignatius wrote as many Epistles, are not only represented therein as having Bishops, Presbyters, and Deacons, but *all* of their *Bishops*, together with some of their *Presbyters* and *Deacons*, are mentioned by NAME !* Here, then, are *facts*, which no human ingenuity can evade. They prove, if anything can prove, what is manifest to all, that there were *three Orders* of *Ministers* in each of these Churches. So Polycarp testifies, not from rumour or hearsay, but from *actual* and *personal* acquaintance. For the very men who sustained those Orders in the Churches just alluded to, except the last, came to Smyrna, to meet Ignatius while on his way to Rome : there they saw him daily : there they had long and precious interviews with him, and not only with him, but with Polycarp also, at whose house both he and they were guests. If the testimony of an *eye-witness* is anything like an authoritative decision of the question, here we have it, from the lips of Polycarp himself. Nothing

* See Epis. to the Eph.

more seems to be required. The testimony is perfect.

6. And yet, we might proceed to show, were it necessary, that there were Bishops, as well as Presbyters and Deacons too, in the Church of Jerusalem, in the Church of Rome, in the Church of Alexandria, in the Church of Corinth, and in many others, with whom Polycarp was more or less familiar. With their Bishops, at all events, he was on terms of intimacy. The most of them he had seen. They had grown up under his eye. They had entered upon their responsible trusts, with a single exception perhaps, in his day. Nay, more, he not only knew them, but the men who preceded them, in every instance, up to the very Apostles of our Lord, who had commissioned them to preach the Gospel and rule the flock of Christ. He was, in truth, the great living link between the *past* and *future* Rulers of the Church for more than half a century either way. When the Epistles of Ignatius were written, (A. D. 108,) he stood, as it were, mid way between the Apostles of the first and the Bishops of the second century. He either knew them personally, or communicated with them. They honoured him like a Father. He was a Patriarch among these Patriarchs of the Church. Insomuch that before his death, he could number the TENTH Bishop in succession who had occupied the See of Rome; and even that one,* instead of being a stranger to him, was a friend beloved, with whom he had taken sweet counsel, in his own house, in his own Church, reared amidst the splendid palaces and halls of proud, imperial kings.

* Anicetus.

And hence, although he might be ranked, as he usually is, among the Fathers of the second century, yet, as we see no reason why he is not just as much entitled to a place among the Apostles and Apostolic men of the first, we have chosen rather to number him among the latter, from whom his office and sentiments were derived, than among the former, whose grand, living exemplar he was in everything connected with our Saviour and His Church.

The testimony of Polycarp, therefore, we consider a matter of great consequence, in reference to the Ministry and Government of the Church. What that testimony is, is clearly demonstrable from the Epistles of Ignatius, whose views he evidently approved. That they were Episcopal, is beyond all contradiction. That they were so developed and maintained throughout the whole of his eventful life, in all places, and under all circumstances, there cannot remain a doubt. That he was a Bishop, surrounded by his Presbyters and Deacons, is obvious. That this was no anomaly or innovation upon the established order of things, is equally apparent, because it was everywhere the same. Indeed, had we gone a step farther, and said, that the triune character of the Godhead was not more clearly declared than the Three-fold Ministry of the Church, we had not said too much. The one is just as susceptible of proof as the other ; and what is more, the proof is oftentimes drawn by the most eminent writers in support of a Trinity of persons in the Deity, from this very Epistle of Polycarp, which we now adduce in favour of a Trinity of persons in the established Ministry of the Church. If we reject the one for want of evidence, on the same ground, or for the same

reason, we ought to reject the other. We see no difference. There ought to be no difference. The one is just as apparent and just as much entitled to belief as the other. Nothing can make it plainer. The testimony is clear, is ample, is conclusive. In a word, it is such as all reasonable men *ought* to respect, and *will* respect, if they have any regard for the simple, unaffected truth, as they find it.

And hence, it only remains to say, that so far as the first century or Apostolic age is concerned, the Three Orders of the Ministry are perfectly made out; and that, too, not merely by the testimony of *one* witness, and that one an *eye-witness*, but by the testimony of *three* holy and venerated servants of Christ, whose words no sophistry or malice can impugn; thus enabling us to affirm, with no little pleasure and delight, "that in the mouth of two or three witnesses, every word has been established."

And now, having gone thus far, let us not grow weary of the work, but let us proceed forthwith to examine the writings of those Fathers who flourished immediately after the Apostolic age, during the next one hundred years, and see whether they sustain the views, which those before them have expressed, with so much confidence and truth, in relation to the Threefold Ministry of the Church.





I E R E N Æ U S .

" From new-born Lyons oft thy memory turn'd
Unto the earlier east, and fondly yearn'd
For Polycarp and Smyrna, and the youth
Of grave Religion fair. But wakeful Truth
Within Tradition's holy citadel
Kept watch, and her stamp'd treasures guarded well
Her Apostolic store; thou by her light
Didst guide the bark amid the gathering night
Of heresies, and th' helm didst sternly hold,
Lifting a Martyr's voice, serene and bold,
Would that again thy city of the Rhone
Might break her Roman bands, and thee her champion own !"

The Cathedral.





SECOND CENTURY.

IV.

IRENÆUS.

IRENÆUS was a Greek : but whether a native or not, remains a matter of doubt. The most prevalent opinion, however, is, that he was born of Christian parents, at or near Smyrna, the capital of Asia Minor, about A. D. 97. And this opinion seems to gather favour from the fact, that at a very early age he was placed under the discipline and care of Papias,* Bishop of Hierapolis, a disciple of St. John, or rather, of a certain Presbyter John, as Eusebius affirms,† and was thence transferred, probably upon the removal of his parents, to Polycarp, Bishop of Smyrna.

This latter circumstance, together with some others of a deeply interesting character, is related in a letter which Irenæus wrote at a late period of his life to Florinus, who had once been his friend and fellow pupil under Polycarp, but had then departed from the faith, and taken a conspicuous part among the Heretics of the

* Papias lived till A. D. 163, when he fell a Martyr, at Pergamus. Burton's Lec. vol. 2, p. 138.

† Lib. 3. chap. 39.

day at Rome. The gushing memories of the past, prompted him to reason with him thus. "These doctrines," says he, "O, Florinus, to say the least, are not of a sound understanding. These doctrines are inconsistent with the Church, and calculated to thrust those that follow them into the greatest impiety. These doctrines, not even the heretics out of the Church ever attempted to assert. These doctrines were never delivered to thee by the Presbyters before us, those who also were the immediate disciples of the Apostles. For I saw thee when I was a boy in the lower Asia with Polycarp, moving in great splendour at court, and endeavouring by all means to gain his esteem. I remember the events of those times much better than those of more recent occurrence : for what we learn in our youth, grows up with us, and at last becomes part of our mind itself. Thus, I can describe even the place, where the sainted Polycarp used to sit and discourse, and his goings forth and comings in, and his manner of life, and his personal appearance, and his discourses to the people ; and his account of what passed between him and St. John, and the other disciples who had seen the Lord ; and his recollections of the sayings of those who were eye-witnesses of the Word of Life, of the account of His miracles, and His teaching, which was all agreeable to what is related in the Scriptures. To all this, I used to listen with earnestness, through the mercy of God, vouchsafed to me, recording them, not on paper, but in my heart ; and through God's grace I ever have them accurately in my mind. And I can bear witness in the sight of God, that if that blessed and Apostolic Presbyter had heard any such thing as this, he would have exclaimed, and

stopped his ears, and, according to his custom, would have said: 'O, good God, unto what times hast thou reserved me, that I should tolerate such things!' He would have fled from the place in which he had sat or stood, hearing doctrines like these. From his Epistles, also, which he wrote to the neighbouring Churches, in order to confirm them, or to some of the Brethren, in order to admonish or exhort them, the same thing may be clearly shown."*

In such strong and fervent language did Irenæus place before Florinus the iniquity of his doctrines, and plead with him to abandon the error of his way. It was a noble effort to reclaim a wandering Brother from the devious paths, in which he was wending his way to perdition. It was an effort, too, which could hardly fail of accomplishing the object. For what can be more beautiful and touching than the manner in which he represents his venerable instructor listening to his sentiments, and as soon as he finds what they are, closing his ears, and running away, as if it were pestilence and death to breathe the same air, or to tread the same court? And yet, beautiful and touching as the picture is, we believe it produced little or no impression upon his mind. He was too far gone to heed such appeals, even though they came from the lips of one whom he had regarded with affection and delight. As then, so now, false doctrines seem to close up the sympathies of the soul, making man an alien or a stranger, even to his nearest friends. That this was the reason, however, why Florinus left the School of Polycarp, we do not mean to assert,

* Euseb. Lib. 5, chap. 20.

because, we are well assured, from many sources, that he did not embrace these fatal errors* for several years afterwards; but that this was the reason why he was estranged from Polycarp, and perhaps from his early associate and friend, may be readily conceded.

And yet, the very sentiments, which in the one case would have produced, and, doubtless, did produce, such a wide separation, between persons that were once so intimately united, in the other, produced a very different result. Irenæus was for many years the bosom friend and companion of Polycarp. Their early intimacy had cemented them together. The Teacher and the Pupil had become in a manner one. At what precise period this relation was dissolved, we have no means of ascertaining. Neither is it certain at what time, or by whom, Irenæus was ordained; but as no one was more fit, so no one was more likely to perform this service, than Polycarp himself. But still, it seems to be a matter of no great consequence, whether these points are known or not, inasmuch as it is a well authenticated fact, that Polycarp not only recognized him as a true and lawful Minister of Jesus Christ, but actually employed him as such, for many years together. In the capacity of a Presbyter, he laboured at Smyrna, with great acceptance and success, until he was commissioned to go and assist Pothinus, the aged and infirm Bishop of Lyons, who had formerly sustained the same relations as himself, to the Pride of the Eastern Church.

From that day forth, his great and glorious character is developed every hour. Previously, it was hidden, just

* The Valentinian and others.

as a star is hidden in the light of the noon-day sun. For, it is only when that sun is obscured or veiled in the watches of the night, that it shows its living lustre to the eye. Just so, the character of Irenæus was obscured. And yet, no sooner had he removed from the scene of his former labours, and especially from the overshadowing splendour of a man whose fame was in every land, than it was at once discovered to have a glory of its own. Then, he stood before the Church and the world, in his own untrammelled light. He took his stand among the first of human-kind. But still, it was only with the meekness of a child. For, instead of feeling himself elated by the position that he assumed, he seemed to value it only as a means of doing good. And hence, although he was surrounded by all the endearments of life ; although he was attached, as any man could be, to Home, and Country, and Friends, he never suffered them to become the idols of his heart. At the call of God, he was ready to give them up. Neither fortune nor fame, on the one hand, nor suffering and want on the other, could interpose a wish to have it otherwise. Nothing could detain him : nothing could prevent him from the sacrifice. Indeed, he felt it to be no sacrifice to go and preach the Gospel to the Heathen. He regarded it no less as a privilege than a duty. To labour anywhere in the service of his God, was a pleasure. Wherever He might call, there he was willing to go. And so, with the bold and fearless spirit of a Paul, he crossed the ocean, and settled him elf among the rude and barbarous people of Gaul, and thus became, as he was, one of the first Missionaries of the Cross to the Heathen.

Christianity, it is true, had made some progress there before his arrival : but for many causes, it was in a very feeble and languishing condition. However, nothing could be done to remedy the evil, without a knowledge of the language, and that was so difficult to acquire, as to baffle almost every exertion. Patience and perseverance at length enabled him to overcome every difficulty : and then, with the zeal of his master, he went about, not only preaching in season and out of season, to those who were sitting in the region and shadow of death, but contending and writing against the many popular heresies of the day. Preaching was his delight : controversy was his forte. No adversary was ever known to drive him from his post. He neither flinched nor quailed : but ever stood his ground, and beat his opponent back. It was useless to contend against him, because no man could hope to succeed against such superior powers. Accordingly, the Martyrs of Gaul, who were then immured in their dungeons, and patiently waiting their end, proclaimed him as their champion in defence of the Faith :—and such was their confidence in his skill as a reasoner, that when Eleutherus, Bishop of Rome, became tinctured with certain heresies of the day,* they deputed him to go and expostulate with him.† From these suffering saints, he carried a letter to Eleutherus, from which the following passage may be cited in proof of their high veneration and regard. “We have requested,” say they, “our brother and companion Irenæus, to carry this Epistle to you, and we exhort you to consider him as commended to you as a zealous follower

* Gnosticism and Montanism, in particular. † A. D. 177.

of the Testament of Christ. For if we know that any place could confer righteousness upon any one, we would certainly commend him among the first as a *Presbyter* of the Church, the station that he holds.”*

Shortly after his return from this honourable Mission, without being able to accomplish the object for which he was sent, or to realize the too sanguine anticipations of his friends, a dreadful persecution burst forth against the Churches of Lyons and Vienna. Multitudes were put to death in the most barbarous manner. Among the rest, the venerable Pothinus may be reckoned. For although, it is true, he did not expire under the very means that were used ; yet the following statement will show, that it was in consequence of the gross indignities and sufferings he endured on the day of his trial. “But the blessed Pothinus, who had faithfully performed the ministrations of the Episcopate at Lyons, and who was past his ninetieth year, and very infirm in body ; who, indeed, scarcely drew his breath, so weak was he in body at the time ; yet in the ardour of his soul, and his eager desire for martyrdom, he roused his remained strength, and was himself also dragged to the tribunal. Though his body was already nearly dissolved, partly by age, and partly by disease, yet he still retained his life in him, that Christ might triumph by it. When carried by the soldiers to the Tribunal, whither the Public Magistrates accompanied him, as if he were Christ himself ; and when all the mob raised every outcry against him, he gave a noble testimony. When interrogated by the Governor, who was the God of the Christians, he said, “If

* Euseb. Lib. 5, chap. 4.

thou art worthy, thou shalt know." After this, he was unmercifully dragged away, and endured many stripes, whilst those that were near abused him with their hands and feet in every possible way, not even regarding his age. But those at a distance, whatsoever they had at hand, every one hurled at him, all thinking it would be a great sin and impiety if they fell short of wanton abuse against him. For they supposed they would thus avenge their own gods. Thus, scarcely drawing breath, he was thrown into prison, and after two days he there expired.**

As soon as the Church could recover from the shock, which these disasters brought upon her feeble frame, Irenæus, who, till then, had merely been a Presbyter in her service, was selected with the greatest unanimity, and ordained forthwith, to occupy the same place which Pothinus had hitherto filled, under the name and style of "Bishop of the Church of Lyons." This occurred, according to the best accounts, A. D. 179.

It was in the midst of troublous times, when Irenæus was called to assume the oversight of this Church. The position was one of imminent hazard, because it singled him out for almost instant death. And yet he did not hesitate to man the breach as a good soldier of Jesus Christ, or to expose himself to the hottest assaults of his foes. In addition to this, the heresies of Valentinus, of Marcion and Basilides, prevailed to such an extent, as almost to threaten the existence of the Church. Irenæus, however, was well calculated to meet these subverters of the faith, and to contend successfully against them.

* Euseb. lib. 5, chap. 5.

Again, and again, had he tried his metal with them. Nor yet did he shrink; but, buckling on his armour, he came again to the onset, and defended the cause of righteousness and truth with pre-eminent success. Then it was, A. D. 189, that he put forth his immortal work against heresies, which the learned Mosheim has pronounced to be "one of the most precious monuments of ancient erudition."*

Not long after this important work had been completed, the old controversy was revived, A. D. 196, between the Bishops of Asia, on the one hand, and Victor, Bishop of Rome, on the other, respecting the time of keeping Easter; the former contending, that it should be kept the third day after the Jews had celebrated their Pass-over, without regard to the day of the week on which it might fall; while the latter insisted that it ought always to be kept on the next Lord's Day after that solemn Festival had been observed. The Bishops of Asia contended to no purpose. All their arguments were looked upon with scorn. Indeed, it was soon discovered that it was not argument, but submission, that was needed. For instead of yielding to the authorities which they produced in favour of the day, as it had been observed by them and their predecessors in the East from the times of the Apostles,† Victor got enraged, and began forthwith to excommunicate every one of them from the communion of his Church, for not conforming to that which he and his colleagues had uniformly held to be sacred in the West. As soon as they heard of this summary and unjust procedure, a Council was called, at which almost

* Eccles. Hist. vol. 1, p. 146.

† Euseb. lib. 5, chap. 24.

all the Bishops of Asia were present, for the purpose of conferring together upon the course to be taken in this important crisis. They agreed to remonstrate, and did remonstrate, in the most decided, though respectful manner. Their example was quickly followed by other portions of the Catholic Church. Indeed, so general was the interest, that almost every portion felt itself constrained to speak. Even those who agreed with Victor in regard to the time of keeping Easter, united with those who disagreed, in reproving him for disturbing the peace and unity of the Church. Among these, we might mention Narcissus, Bishop of Jerusalem; Theophilus, Bishop of Cæsarea; Cassius, Bishop of Tyre; and Irenæus, Bishop of Lyons. Although the latter was a native of the East, and accustomed from his youth to celebrate a different day, that is, the same day which Polycarp and all the Asiatic Bishops kept, yet the fact is well authenticated,* that while he agreed with Victor in reference to the time of keeping Easter, he nevertheless united with the others just alluded to, in condemning his arbitrary course. His letter on this occasion is said to be "a beautiful specimen of that spirit of peace and concord which should mark the conduct of a Christian Bishop;"† and did much, perhaps more than any thing else, to allay the bitterness and strife that had arisen. If all had been actuated by the same spirit, no doubt the controversy as well as the contention would have ceased, and each one would have been allowed to adopt that day, which either custom or reason might sanction. But Polycrates, the aged Bishop of Ephesus, indignant at what had passed,

* Euseb. lib. 5, chap. 24.

† Burton's Eccl. Lec. vol. 2, p. 219.

and prompted by a desire to vindicate his rights, not only had the moral courage to reprove the Bishop of Rome, but to tell the arrogant and haughty heir of St. Peter, "I am not at all alarmed at those things with which I am threatened, to intimidate me; for they who are greater than I have said, "We ought to obey God rather than men.' "

No Pope ever heard a more excoriating truth. It laid the axe at the very root of Papal pride. Polycrates knew it, and knowing it, determined, at all hazards, to lay its honour in the dust. It was not the fashion then for one Bishop to be afraid of another, because by chance he might be seated in St. Peter's chair. No matter who he was, or what he was, every other Bishop felt himself entitled, as he was, to the same consideration. No one thought of trembling or cringing before the Bishop of Rome. At least, it is evident that the Bishop of Ephesus did not, when he penned the words above. And hence, he addressed him as an equal, and if as an equal, then as he deserved, under all the circumstances of the case, for his rude attack upon the liberties of the Church. It was the first onset of Papal aggression. Nothing like it had hitherto occurred. No other Bishop had ever dared to arrogate such power. And yet no sooner was it done, and the attempt was made to coerce a distant, independent Church, than every heart was touched. It only struck one chord, but that one chord resounded everywhere at the same instant, when Polycrates spoke. As a matter of course, all the Mitred ones took fire. Bishops were arrayed against Bishops; Churches against Churches; and then, for the first time since the family of Christ was formed, the unhappy spectacle was pre-

sented, of "a house divided against itself." So fierce and bitter was the contest, that the very heathen reproached them for their hate, and cried out, "Fie upon thee, fie upon thee."

This state of things, however, was not destined to continue long. Indeed, it never would have occurred had not the Heathen relaxed their unrelenting rage. Scathed as they were, by every form of suffering and wo, as well as debased by every kind of debauchery and vice, under the reign of the infamous Commodus, they seemed to forget the existence of their rivals. But as soon as Severus was seated on the throne, after the short but splendid career of Pertinax had been closed by an assassin at his gate,* he put a period to their feuds. He gave neither the Church, nor the dignitaries of the Church, any time to quarrel. He assailed them with all his ire. Among these, Irenæus was the chief. Whether he was personally acquainted with him or not, it is not material to inquire; but that he knew him by report, as one of the most distinguished champions of the Cross, we can readily conceive, because the savour of his name had long ere this become co-equal with the land in which he dwelt. Not to know him, was not to know the most conspicuous man in Gaul, except, perhaps, the Governor himself, and that Severus had hitherto been. In that capacity, he, doubtless, knew all that he desired to know concerning the Bishop and his Church. Accordingly, he began his reign with the utmost rigour and rage against them both. One of his first acts was to surround the capital with an army, and then to order all the Christians in the

* Euseb. lib. 5, chap. 26.

place to be butchered without mercy.* The order was instantly obeyed; and so great was the carnage, that the streets of Lyons, it is said, were literally reeking with human blood. Nothing like it had ever occurred. The cruelty, the ferocity, the barbarity displayed on that occasion, by the blood-hounds of Rome, were beyond all parallel. Neither age, nor sex, nor rank were spared. Not merely the poor, and weak, and lowly, but the rich, and great, and noble, of the choicest stock in Gaul, were indiscriminately consigned to death. Among the rest, as we may well suppose, Irenæus, the bold, the faithful, the zealous and glorious Bishop of Lyons, fell a martyr, when he was more than one hundred years old, in the year of our Lord 202!

The death of this great and venerable man was a dreadful blow to the Church. It was so, not merely in Lyons and throughout Gaul, where he was known and beloved, but everywhere else. It was felt to the remotest corners of the earth. It struck a chord that vibrated throughout the entire length and breadth of the mystical Body of our Lord. And well it might, for the champion of the Church had fallen. Fallen, not in fair and honourable combat in defence of his own life, nor yet by the sure and inevitable shaft of death; but by fiends in human shape, by murderers in open day, clothed with the panoply of royal power. And for what? Was it because he was opposed to that power? Was it because he had been found plotting against the liberties of Rome? Was it because he had turned traitor to his country? No: none of these things were laid to his charge: but

* Baronius.

it was because he was a Christian. Yea, a Christian Minister—a Christian Pastor—a Christian Bishop ; not only one of the most able and fearless, but one of the most zealous and devoted the world had ever seen. For no man had hitherto made more admirable defences respecting “the faith once delivered to the Saints ;” and, certainly, no one had given such remarkable proofs of disinterestedness and zeal in the cause of his Lord. Home, and kindred, and friends, were nothing to him, in comparison of the pleasure he experienced in going forth to preach the Gospel to the Heathen. The spirit that actuated him was the true Missionary spirit ; and although, perhaps, he was not the first to set his foot upon what might be called Missionary ground, yet he was among the first in every essential qualification. Zealous, active, faithful, persevering, bold, intrepid, learned, he was fully competent to discharge the arduous duties that devolved upon him, as an Ambassador of Jesus Christ, and especially to ferret out and expose the many Heresies, which were then uniting their forces against the Faith, the Order, the Worship, the Being of the Church. This he did with such distinguished ability and success, that he is called by Tertullian, “*Omnium doctrinarum curiosissimus exploratur*,” i. e. the most curious searcher into all kinds of doctrines.*

Now, if the testimony of such a man could be obtained as to the Threefold Ministry of the Church, we should think it ought to settle the matter with every reflecting mind. As no one was more competent, so no one surely can be relied upon with more fidelity in portraying the

* Adv. Valent.

true Order or Regimen of the Church. But the question is, has he done this? Has he ever told us, in any of his numerous works, what that Order or Regimen was? We answer plainly, Yes. And, moreover, that you will find it fully detailed in that immortal work of his, which produced such a sensation in ancient times, and which was then, as it is now, entitled

ADVERSUS HÆRESSES.

From this "precious monument of ancient erudition," we have made the following extracts. They are selected principally from the Third Book, Chapter Third, which treats professedly, according to its heading, "of the Tradition of the Apostles;" or, "of the Succession of the Bishops in the Church, from the times of the Apostles." The passages to which we allude are these:—

1. "*We can enumerate,*" says he, "*those who were appointed by the Apostles Bishops in the Churches, and their Successors, even to us,* who have taught no such thing; neither have they known what is idly talked of by these (Heretics.) For if the Apostles had known hidden mysteries which they taught apart and secretly to the perfect, they would have delivered them to those especially to whom they committed even the Churches themselves. For they wished those to be very perfect and irreprehensible in all things, *whom they left their Successors, delivering to them their own place of Government,* who, acting correctly, great benefit would arise; but the greatest calamity, should they fall away. But seeing that it is very long, in such a volume as this, to enumerate *the Successions of all the Churches,* by pointing out

the Tradition, (or Succession,) of the greatest, the most ancient, and universally known Church, founded and constituted at Rome, by the two most glorious Apostles, Peter and Paul, which (Tradition) it has from the Apostles, and the Faith announced to mankind, coming even to us by the Succession of Bishops, we confound all those who, in whatever manner, either through their evil inclination, or through vain glory, or through blindness and wicked designs, conclude more than is fit. For with this Church, on account of its greater pre-eminence, it is necessary that every Church should agree; that is, those which are in all respects faithful; in which is always preserved, by those which are round about, that Tradition which is from the Apostles. *The blessed Apostles, therefore, founding and instructing the Church, delivered to Linus the Bishopric, to Govern the Church.* Paul makes mention of this Linus in the Epistles which are to Timothy. To him succeeded *Anacletus*: after him, in the third place from the Apostles, *Clement* obtained the Bishopric; who both saw the Apostles themselves and conferred with them, when as yet he had the preaching of the Apostles sounding in his ears, and their Tradition before his eyes. Not indeed alone; many as yet remained, at that time, taught by the Apostles."

2. "To this *Clement*, however, succeeded *Evaristus*; and to *Evaristus*, *Alexander*; and then *Sixtus* was appointed, the sixth from the Apostles; and after him, *Telesphorus*, who likewise suffered Martyrdom, most gloriously; and then *Hyginus*, then *Pius*, after whom *Anicetus*. And when also *Soter* had succeeded *Anicetus*, now *Eleutherus* has the Bishopric in the twelfth place from the Apostles. By this Ordination and Suc-

cession, that Tradition in the Church, which is from the Apostles, and the Doctrine of the Truth, hath come even unto us. And this is a most full showing that there is one and the same lively Faith, which has been preserved in the Church from the Apostles until now, and handed down in truth."

3. "And Polycarp also, who was not only taught by the Apostles, and conversed with many of those who had seen our Lord, but was likewise appointed by the Apostles Bishop in that Church which is at Smyrna in Asia, whom we also have seen in our younger days; for he continued a long time, and departed this life when very old, most gloriously and most nobly suffering Martyrdom. He always taught those things which he had learned from the Apostles, which he likewise delivered to the Church, and which alone are true. And all the Churches which are in Asia bear testimony to these things, and those who succeeded Polycarp until this time; which man is a witness of much greater authority, and a more faithful witness of the Truth than Valentine and Marcion, and the rest who are of a perverse opinion."

4. "And the Church which is at Ephesus, founded indeed by Paul, but John remaining with them even to the time of Trajan, is likewise a true witness of the doctrine of the Apostles."

5. "True knowledge is the doctrine of the Apostles, according to the Succession of the Bishops, to whom they delivered the Church in every place, which doctrine hath reached us, preserved in its most full delivery."—Lib. 4, chap. 53.

6. *Those Presbyters in the Church are to be obeyed, who have the succession, as we have shown from the Apos-*

bles : who, with the succession of their Episcopacy, have the sure gift of truth, according to the good pleasure of the Father. But as to the rest, who depart from the succession, and are assembled in any place whatsoever, we ought to suspect them, and look upon them as Heretics, and persons of bad opinions : or as Schismatics, and conceited persons, pleasing themselves : or, again, as Hypocrites, doing this for the sake of gain or vain glory ; and all these have fallen from the truth.”—Lib. 4. chap. 43.

7. “ This is the Message, and this is the Faith, which the Church has received ; and which, though dispersed throughout the whole world, she sedulously guards as though she dwelt but in one place : believes as uniformly as though she had but one soul, and the same heart ; and preaches, teaches, hands down to posterity, as harmoniously as though she had but one mouth. True it is, the world’s languages are various ; but the power of the Tradition is one and the same. There is no difference of Faith or Tradition, whether in the Churches of Germany, or in Spain, or in Gaul, or in the East, or in Egypt, or in Africa, or in the most central part of the world ; so also the preaching of the Truth shineth everywhere, and lighteth every one who will come to the knowledge of the truth. Among the rulers of the Church, neither he who is powerful in word, speaks other doctrine, (for no one can be above his master,) nor does the weak in the word diminish the Tradition. For, whereas, the Faith is one and the same, neither he who has much to say concerning it, hath anything over, nor he that speaketh little any lack.”*

* Translation from the Tracts for the Times, p. 544—5.

REMARKS.

1. From these plain and unequivocal testimonies, selected almost at random from the midst of many others of similar import, we have no hesitation in affirming, that the Government of the Church, in the time of Irenæus, was not Presbyterial, but Episcopal. For, surely, language cannot be used to convey more strongly than this does, that Bishops were the Chief Rulers, or Governors of all the Churches, without a single exception. And that, too, not merely as co-Pastors, or co-Presbyters, enjoying equal powers and rights, as the Presbyterians contend; but as Bishops, or Pastors of a higher grade whom the Apostles selected from among the Presbyters as Irenæus was,* and to whom they not only gave *precedence*, but delegated *powers*, which mere Presbyters did not possess. Thus, at the beginning of the sixth extract, he writes: "Those *Presbyters* in the Church are to be obeyed, who have the *succession*, as we have shown from the Apostles: who with the *succession of their Episcopacy*, have the sure gift of truth, according to the good pleasure of the Father." Here, then, is a most important truth disclosed. It is this, that there were certain Presbyters in the Church, who had pre-eminence over other Presbyters, not in virtue of any moral or intellectual worth; but simply because they had been selected and honoured by the Will of God with "the succession." That succession is denominated "the succession of their Episcopacy." And this, rendered into plain English, means, that they were Bishops; and as such, entitled to

* Euseb. lib. 5, chap. 4 et 5. Compare also lib. 7, chap. 7.

privileges and power which mere Presbyters did not possess. For, it is perfectly level to the apprehension of every reader, that the "succession" which was conferred upon such, was not a something which any Presbyter enjoyed by reason of his Ordination ; but it was a something which only a *certain* number received, and that number, only those who were elevated to a higher degree in the Ministry, or in other words, to the Episcopate. The real difference, therefore, between a Bishop and a Presbyter, in those days, consisted in this, that while the former was honoured by a special appointment of Heaven with "the succession," which invested him with the power, not only of *transmitting* the same ; but of *governing* the Church, the latter had no such power, and, of course, no such succession. If this be so, we see no way of escaping the conclusion, that "the succession of the Episcopacy" was not only a *doctrine*, but an *Order of the Ministry*, as old as the Apostles themselves.

2. And yet, clear and positive as the testimony is, in reference to this matter, it is frequently denied that the Apostles had any successors. Although, Irenæus states in so many words, that "True Knowledge is the doctrine of the Apostles, according to the succession of the Bishops, to whom they delivered the Church in every place ;" still, it is not only denied, but reproached with all the sarcasm and abuse that wicked tongues can wield. But why is this ? Is there anything in it so extremely ruinous and false, as to draw forth such vials full of wrath, as we sometimes chance to see ? If so, then has Irenæus sinned, and with him, such a host of Martyred ones and holy men of old, as we shall never meet again. But still, whatever the revilers of this doc-

trine may say, we are loth to think that so many of the truly great and pious have erred so grossly, and especially that He who is greater and holier than them all, should say, as he once did to his Apostles, "Go ye out into all the world and preach the Gospel to every creature : He that believeth and is baptized shall be saved, and he that believeth not, shall be damned. *And lo ! I am with you alway, even unto the end of the world.*" Now, what is this but succession ? Can any thing be more plainly and explicitly taught ? Has Irenæus with all his zeal and force, spoken aught more free and full ? No : if there ever was a truth revealed in Holy Writ, we believe it is this same doctrine of succession, and however lightly it may be viewed, we contend it is one which our Saviour, not only *promised* should exist in his Church to the end of time ; but *has* existed and *does* exist, and will so continue to exist, in fact and in form, as long as time shall last. Although we may not be able, it is true, to trace this succession up to the times of the Apostles, in any given instance, through all its tortuous course, any more than we can trace the succession of any given tree, or plant, or shrub, up to its original ; yet we have no more reason to doubt, that that succession exists, according to our Saviour's words, than that day and night, summer and winter, seed time and harvest have had their unbroken rounds ever since the world began, according to the promise made by God some thousand years ago. There is no more difficulty in believing the one, than there is in believing the other. Both stand upon the same Eternal Rock : Both come from the same unchanging one. It is His will, His purpose, His decree, revealed not only in the volume of His word ; but im-

pressed on all the wonders of His hand. In the expressive language of the Psalmist, we may say, "their line is gone out through all the earth, and their words to the end of the world."* Silent though they be, they bear their ceaseless testimony to the "dogma" of succession. In fact, they prove it by their own existence, that succession is a law of nature's own adoption. Without it, silence, solitude, and death would reign triumphant and complete, through all the realms of day. Succession, therefore, is not a chimera, a wild and silly freak of man's device, as some suppose; but a reality, clear, boundless and sublime, which no created power can cover or destroy.

The reason, however, why it is not admitted in reference to the chief ministry of the Church, is because the word succession is not fully understood. It needs explanation. It requires some one to define what is meant, when it is asserted that Bishops are the successors of the Apostles, as Irenæus asserts. And this, we think, may easily be done, by declaring explicitly in the outset, that they are not successors to all the *miraculous gifts and powers* which were conferred upon the Apostles, by the Holy Ghost sent down from Heaven; but merely that they were successors to them in the *ministry of Jesus Christ*: successors in the *dispensation of the Gospel*: successors in the *administration of the sacraments*: successors in the *ordination or propagation of the sacred orders of the ministry*: in a word, successors in the *General Government and Discipline of the Church*. Such successors, it is manifest, the Apostles had in the Bishops

* Ps. 19, 4.

whom they ordained from among the Presbyters, and stationed as principals over the various Churches that were planted by their hands. So, at all events, Irenæus affirms, and so we believe.

3. And in order to show us, that this is not a delusion, but a reality, he undertakes to enumerate, and does enumerate by *Name*, all the Bishops of the Church of Rome, as an example, from the time of the Apostles, Peter and Paul, down to his own, naming Linus as the first in the succession, and Eleutherus as the last. And after stating that a similar Episcopal succession was preserved in the Church of Smyrna, where Polycarp was constituted Bishop by the Apostles, and also at Ephesus, where St. John resided for many years, during the Episcopacy of Onesimus,* he goes on to say, that the same thing was preserved in every other Church, "whether it was located in Germany, or in Spain, or in Gaul, or in Egypt, or in Africa, or in the most central parts of the world." Although, it is true, he does not give these successions in detail, yet it is evident that it was not for the want of information, but because, as he states, he did not wish to crowd his book with matter which was not essential to his purpose. Now, we ask, is it reasonable to suppose that Irenæus would have made such a statement, unless it were susceptible of proof? Nay, more, would he have ventured to make it, especially in a dispute with the Heretics, when he knew it would be instantly assailed and disproved by innumerable facts? It cannot be. The character of the man is a perfect guarantee that his statement was altogether in unison with the circum-

* Euseb. lib. 3, chap. 36.

stances of the case. Indeed, were it not so, there would be no force whatever in his argument, because that was particularly devised to show, that the successions which the various Heretics of the day pretended to have, were altogether unlike those which the Church had, inasmuch as the one could be traced to the Apostles of our Lord, while the other could not. For, whatever may be the hostility and disgust entertained now by those who have created a new Church and ministry for themselves, it is a fact worthy of notice, that the Episcopal succession was considered a matter of so much consequence by all the Heretics of old, that they not only sought to obtain it by every sort of trickery and fraud ; but even went so far as to *forge* it, for the purpose of seeming, at least, to be conformed to the regimen of the Church.* But Irenæus, instead of acknowledging that which they professed to have, and did have, to be genuine and true, denounced it over and over again in his work, to be spurious and false, for the very reason assigned before, that it could not be traced up to some of the Apostles, or their immediate successors : thus, leading us to infer, beyond all contradiction, that there was such a thing as succession, not only legitimate and true ; but that that succession was possessed by the Bishops of the Church, and by *them alone*, in a direct line from the Apostles. If this be so, it is just as clear as the noon-day sun, that the polity of the Church was not merely Episcopal and Episcopally transferred ; but that it was, beyond all peradventure, esteemed by Irenæus, to be both Apostolic and divine.

* Palmer on the Church, vol. 2, p. 365.

4. And now, we ask, in conclusion, is not Irenæus to be believed? Can any one suspect him of treachery or deceit, in reference to this subject? Does any one suppose that such a holy and venerable man as he was, could be guilty of writing that which was utterly untrue, in the very face of his enemies and the enemies of the Church? If Episcopacy had been an innovation, as the Presbyterians and others assert, is it probable that Irenæus would have laboured to sustain it by arguments such as these? or, if he had been ignorant of its origin, could he have written and spoken as he did, without exposing his character to utter ruin and reproach? It is impossible to answer yes: because every one must feel ere this, that Irenæus was not a man to be mistaken or deceived, in regard to this matter, and certainly not a man to connive at an innovation, were it so, which would make such inroads upon the established order and government of the Church, as well as upon its unity and peace, although his action might chance to prove injurious to himself. Of all other men, he would have been the one, in our estimation, that would have come out and denounced Episcopacy or the Episcopal succession, as one of the grossest impositions upon the ministry and faith of the Church. No fear, no favour, no frown, no honour or reward, could have kept him in check. He would have spoken, though all men were silent. The workings of his inmost soul, could not have been suppressed, when the interests of the ministry, of the Church, of the world were at stake. And yet where, or upon what occasion, did Irenæus say aught in favour of a recent, underived ministry, and against the old and well-authenticated line? When and where has he ever

told us, that *Presbytery*, and not *Prelacy*, was the authorized Polity of the Church? In what book, or chapter, or verse, has he thrown out a hint in favour of the former, to the prejudice of the latter? Let the advocates of parity show it. Let the revilers of imparity produce it, if they can. It never has been done, and never can be done, so long as the passages just recited remain unshaken and entire. For, whatever way you read them, they convey but the one simple truth in respect to the *succession*, and say that that succession was vested in the *Bishops*, the chiefs of the ministry and governors of the Church. Now, what is this but *Episcopacy*? and if *Episcopacy*, then it is a ministry like the fabled Cerberus of old, having a Trinity of persons blended into one, which ever stand, as a faithful sentinel, at the portals of the Church, to receive the thronging Hosts, and to see that none shall enter, but such as they shall deem prepared, to tread its inner courts, and walk its golden streets, through never-ending day.

We see no way, therefore, of escaping the conclusions to which we are driven by the writings of Irenæus, except we admit, that Bishops were the real bona-fide *successors of the Apostles*: that to them and to them alone, was committed the *Government* of the Church: that as Bishops or successors of the Apostles, they exercised that Government by *divine authority*; to the exclusion of all others; in a word, that *Episcopacy*, or a triple ordered ministry, with a Bishop at its head, was the only legitimate and authorized, as well as the only established and known form, in which the affairs of the Church had yet been administered, from one end of Christendom to the other.

With these impressions fresh upon our minds, let us proceed a little farther, and take up the writings of Clemens Alexandrinus, the famous Presbyter of Alexandria, in Egypt.





CLEMENT OF ALEXANDRIA.

"Methought I saw a face divinely fair,
With nought of earthly passion ; the mild beam
Of whose bright eye did in mute converse seem
With other countenances, and they were,
Gazing on her, made beautiful. Their theme
Was one that had gone up the heavenly stair,
And left a fragrance on the lower air,
The contemplation of His Love supreme.
And that high form held forth to me a hand :
It was celestial Wisdom, whose calm brow
Did of those earthly sciences inquire,
If they had of His glory aught retained :
Yes ! I would be admitted to your choir,
That I may nothing love on earth below."

The Cathedral.





V.

CLEMENT OF ALEXANDRIA.

TITUS FLAVIUS CLEMENS, or Clement of Alexandria, as he is more generally called, in order to distinguish him from another Clement, the glorious Bishop of Rome, whose life has been already given, was not so named, it would seem, because he was a native of Alexandria, but because he had spent the greater part of his days there, and had thus become so identified with the place, by his residence and literary worth, as to merit that particular appellation.

It was no uncommon thing, however, for vast cities, in ancient times, when any doubt existed as to the nativity of any individual of renown, to vie with each other, in laying claim to the honour of his birth, so that they might share the glory of his name. Thus, it is said, that

“Seven Grecian cities claim’d a Homer, dead,
Where, once, the living Homer begg’d his bread.”

What wondrous benevolence and regard! After he had trodden their dark and dreary streets alone, without a comfort, or a friend to cheer his hapless lot,* and had,

* Homer was blind.

notwithstanding this, risen to the highest pinnacle of fame, by his own unaided powers, then, forsooth, they were moved, as if by magic, to come forth and render homage to a man whom they had suffered to die unpitied and unblest! Nay, more, after he was gone and beyond the reach of want, they were incited by some strange impulse to honour him as a god, to consecrate temples to his praise, to bring the costliest offerings to his shrine, to drain the wealth of kingdoms, in order to raise his pæan to the skies! But why was all this? To what purpose was this waste? The pæan had been raised,—not, indeed, with pomp, and wealth, and splendour, such as this; but with the priceless treasure of his own creation. His own genius had done the work, long before Smyrna, or Chios, or Colophon, or Salamis, or Rhodes, or Athens, had thought of it. All that could be done, had been done by himself, to render his name immortal. But still there have been multitudes ready enough to do it for him, and not only for him, but for others also, and we doubt not, for Clement of Alexandria, by the very city which once gloried in the name of “Queen,”* whose only motive was the vain and delusive hope of going down to posterity with him. Be this as it may, however, Clement, like Homer, had done his own work. He was the artificer of his own greatness. And hence, it makes but little difference, whether he were an Egyptian or a Syrian: the honour belongs to himself, that he perfected at Alexandria what was begun, in all probability, at Athens, where he was born, about A. D. 150.

Nothing is known concerning the parents of Clement;

* Dumas' Travels in Egypt and Arabia Petræa, p. 24.

but they are supposed by some to have been persons of considerable consequence and means, from the fact, that he enjoyed the advantage of such eminent instructors as he describes in the following passage of his *Stromata* : "Of these," he says, "the one was Ionicus in Greece, but the other in Magna Græcia ; the one of them being a Syrian, the other a native of Egypt. Others, however, there were living in the East, and of these, one was from Assyria, another of Palestine, a Hebrew by descent. The last that I met with, was the first in excellence. Him I found concealed in Egypt ; and meeting him there, I ceased to extend my search beyond him, as one who had no superior in abilities."*

This person was the celebrated Pantæus, an Egyptian Philosopher, who, at that time, presided over the catechetical school of Alexandria. As soon as Clement arrived in Egypt, he put himself under his instruction ; but instead of confining himself to the simple routine of study, which properly belonged to the school, he applied himself to the study of every science and virtue, which could either dignify his mind or adorn its powers. He did not confine himself, as the manner of too many was, to the writings of any one sect, or attach himself to any one school of philosophy ; but his plan was, to examine carefully everything that fell in his way, and then, to select that, which seemed best calculated, to promote his intellectual and spiritual growth. For this reason, he was denominated by many an "Eclectic," which simply denotes one that selects ; although he belonged really to no one sect. Accordingly, he says, "I espoused not this

* Euseb. lib. 5, chap. 11.

or that philosophy; not the Stoic nor the Platonic; not the Epicurean, or that of Aristotle, but whatever any of those sects had said that was fit and just, that taught righteousness, with a divine and religious knowledge; all that being selected, I call philosophy." In this way, as the learned Dr. Cave says, "he picked up a system of noble principles, like so many flowers out of several gardens, professing this to be the great end of all his disquisitions, so that he might have a life perfected to all the rules of virtue."

Pursuing this course, so laboriously as he did, he became the most eminent man of his day for profound and varied acquirements. Nothing escaped him. "He searched," says St. Cyril, "to the very bottom of all the learning of the Greeks, with that exactness that, perhaps, few before him ever attained to."* His learning was prodigious. His fame was unbounded. Both the learned and the unlearned were surprised. Alexandria was suddenly thronged with persons of every description, who had come hither, either for the purpose of conversing with him, or of placing themselves under his instruction, and the more so, when it was noised abroad that he was appointed an assistant to the celebrated Pantænus.

In this capacity he acquitted himself so well, that when Pantænus was sent by Demetrius the Bishop to India, in reference to some important missionary duty, he was at once invested with the full oversight of the school. And although it had hitherto stood high in the estimation of the world, it was soon discovered that it had acquired, and not lost, some new and important

* Contr. Julian.

glory, by his accession. The school flourished beyond all former precedent. Some of the first youth of the age, were sent to perfect themselves with him, in every branch of learning. His pupils excelled all others. They rose to the highest eminence among men. Whatever station they filled, they were sure to be chief. Among these, we might mention the blessed and glorious Martyr, Alexander, the thirty-fifth Bishop of Jerusalem, and Origen, the most learned man, by far, who has ever appeared in our world.

While Clement was thus sustaining the credit of his school, and receiving the most honourable testimonials of regard, he was ordained, by Demetrius, his Bishop, Presbyter in the Church of Alexandria, about A. D. 195. His talents and learning, and piety, eminently qualified him for such a post. Although, perhaps, his scholastic habits, might throw some obstacles in the way of his success; yet it is no less singular than true, that he became at once, not only one of the most distinguished preachers, but one of the ablest and most accomplished writers, in defence of the Gospel and the Church, in opposition to the rampant heresies and schisms of the day, that had hitherto arisen. He was in Egypt, what Irenæus was at that very time in Gaul, the champion of the Church.

A stop, however, was put to his labours, by a most unrighteous persecution. The Emperor Severus, being the prime mover in the affair, it was made to rage with the utmost fury, not only in every part of his empire, but especially in the city of Alexandria, where so much ability and zeal had been displayed in behalf of the Faith. The work of death was truly appalling. Clement became alarmed for his safety; and as he professed to have

no scruples about fleeing, in case of need, he thought it better to retire for a season, than to remain in the midst of so much danger and distress, with the certain prospect of losing his life. No sooner was the thought entertained, than preparations were made for carrying it into immediate effect. It seemed to accord with all the sympathies of his heart. For a long time he had been desirous to revisit the scenes of his youth. As yet, no opportunity had been afforded him. All at once the way was opened, and before he could realize that it was anything more than a vision, he was threading the wild and trackless wastes of the desert.

Jerusalem was the first object that loomed upon his heart. There his feelings centred. Thither he went. Not, however, because he was impelled by any particular desire to tread its hallowed ground, or to see its ruined courts, but simply because he longed to behold once more, the face of one, who was near and dear to his heart. This was Alexander, the Bishop of Jerusalem, whose name has just been mentioned in connection with that of Origen, as one of the pupils who, by his ability and worth, had been raised to the highest dignity on earth. With him he hoped to find an asylum from the troubles and trials of the world. But, what must have been his astonishment and grief, when he was finally permitted to enter the consecrated place, to hear that Alexander had just been seized and cast into prison, in company with others, for refusing to honour the gods of the heathen.

The sudden blight which this intelligence cast upon all his cherished hopes, almost crushed his weary soul. He scarcely knew what to do. But instead of sinking under the pressure of his wo, or seeking to secure an im-

mediate retreat, he went boldly forward, and sought out the object of his love. After a good deal of difficulty, he succeeded in obtaining permission to visit the Bishop in his cell. They met, as all such friends meet, with wonder and surprise, mingled with gratitude and joy. They could hardly realize the fact. The one could scarcely credit his own eyes, that he was looking upon the face of his beloved teacher, while the teacher could scarcely define the form and features of his once gay and youthful charge. Time had made sad changes. Trouble, and care, and wo, had left deep traces of their power. Each could see it in the other, while each was ignorant to what extent. And yet, neither could speak of it, because each one's own sense of delicacy was too great, to make the remotest allusion to it. Indeed their thoughts were too much occupied with other matters, of vastly more importance, to dwell on this, even had they felt disposed ; for the sufferings of the saints in every place, were enough to shut out every other. Nay, their own sufferings were sufficient, to take up every moment of the time allotted them. In this, however, all that could be said, was said by Clement to fortify the mind of Alexander. Not that he was wavering or undecided, as to the course he should pursue, but because he needed, just like other men, to have the consolations of the Gospel fully suited to his case. This, we are assured, was done with equal simplicity and power, insomuch, that he was constrained to say with Paul, " I am now ready to be offered."* And then, after commending him to God, and imploring his aid, not only in his behalf, but in behalf of all his suffer-

* 2 Tim. iv. 6.

ing ones, Clement bade him adieu, with the hope that he should see his face once more.

In this, he was not disappointed. Again and again, he enjoyed that privilege. And that, too, not only with him, but with all the rest who had dared to vindicate their rights, and refuse to give their worship to the gods. These visits were eminently opportune and useful, in enlightening and confirming the souls of many who were ready to faint, under the weight of their afflictions. But these were not the only evidences of his faithfulness and zeal, for, wherever he went, (and he was constantly employed,) he was "instant in season, and out of season," in dispensing the word of life, with all gentleness and love, no man forbidding him. And hence, when it became necessary for him to prosecute his journey, as he designed, Alexander, unsolicited, wrote a letter to the Church at Antioch, in which he speaks of his self-denying labours in the highest terms, and commends him to their attention and regard, thus: "This epistle, my brethren, I have sent to you by Clement, the blessed Presbyter, a man endued with all virtue, and well approved, whom you already know; who, also, coming hither, by the providence and superintendence of the Lord, has confirmed and increased the Church of God."*

After remaining at Antioch a short time, and preaching there with the same zeal and success, for which he was so justly commended at Jerusalem, he returned again to Alexandria, without going any farther east, and there, according to Eusebius, "he fulfilled the duties of an instructor with the greatest diligence, in which he was also

* Euseb. lib. 6, chap. 11.

encouraged by Demetrius, who was then the Bishop, and who earnestly counselled him to labour cheerfully for the benefit of his brethren.”*

Whether Clement continued to officiate in this way to the end of his days, without intermission, or was superseded by Pantænus, after his return from India, as Eusebius seems to affirm,† we cannot say; but it is more than probable that he remained at the head of the school till the close of his life. At what time, or in what manner, that event took place, there is no record extant; but, judging from the character of the man, and the position in which he was, we regard it as almost certain, that he fell a Martyr, like many of his brethren, in that fearful persecution which raged so furiously about A. D. 202.

In this opinion we are confirmed, by the fact that Origen, who was then his pupil and a youth of only eighteen years of age, was preferred before all others, by Demetrius, to take charge of the very school over which Clement had presided for years, and which, it would seem, had just become vacant by the death of that learned and excellent man.‡

Few men have ever enjoyed a more exalted reputation for wisdom and virtue, than Clement of Alexandria. For, in addition to his great talents and acquirements, which every one acknowledged, while living, and which, for centuries afterwards, were thought so remarkable, as to draw forth from the cautious Jerome the praise of being “the most learned of all the ancients,”§ he was, at the same time, not only one of the gentlest and meekest, but one of the holiest and purest of men.

* Euseb. lib. 6, chap. 14.

† Lib. 5, chap. 10.

‡ Cave's Lives, p. 323.

§ Epis. ad. Mag.

Now, every one can see that the testimony of such a man, in reference to any subject, and especially in reference to the Threefold Ministry of the Church, must be invaluable. Nay, more, we cannot help but think, that it will be considered worthy of the highest confidence and regard. But the question is, how shall we obtain it? Where shall we find it? Are there any of his writings extant, in which such a testimony has been given? In reply, we are happy to state that there are. From these we shall make some extracts, in order to show the reader, that St. Clement entertained the same views in regard to the Ministry of the Church, or, in other words, was accustomed to the same Orders of the Ministry in Egypt, as we have found in Italy, in Asia, and in Gaul. There was no difference. For example, the following passages occur in a book, which is filled with a great variety of pieces, relating to almost every subject, and which, from this circumstance alone, is denominated

STROMATA.*

1. "He is a *Presbyter* in the Church indeed, and a true *Deacon* of the will of God, if he does and teaches the things of the Lord; not ordained of men, or therefore thought a righteous person, because made a *Presbyter*,

* The Greek word *Stromateus*, which Clement prefixed as the title to each of his books, means a covering, or hangings for a table or couch, mostly of various colours. It also signified, in later times, the bag in which the beds and covers were tied up. The former, however, gave rise to the use of it as a title for books of various contents. Hence they were called *Miscellanies*, or, as St. Clement himself defines the word *Stromata*, "a variegated covering spread out."—Euseb. lib. 6, chap. 13.

but because righteous, therefore chosen into that Presbytery ; and though he be not honoured with the *first seat* here on earth, yet shall hereafter sit down on the twenty-four thrones, judging the people, as St. John says in the Revelations."

2. "Now in the Church here, the progressions of *Bishops, Presbyters, and Deacons*, I deem to be imitations of the angelical glory, and of that dispensation which the Scriptures tell us they look for, who, following the steps of the Apostles, have lived according to the Gospel in the perfection of righteousness. These men, the Apostle writes, being taken up into the clouds, shall first minister as *Deacons*, then be admitted to a rank in the *Presbytery*, according to the progression in glory ; for glory differeth from glory, until they grow up to a perfect man."*

In addition to these, the following passage occurs in a work of his, entitled

THE PEDAGOGUE.

"There are other precepts, (in Scripture,) without number, which concern men in particular capacities ; some of which relate to *Presbyters*, others to *Bishops*, and others to *Deacons*, and others which concern widows."†

REMARKS.

1. Whatever may be thought of the first of these extracts, in which it is asserted that a mere Presbyter is not honoured with the *first seat*, which means, in all ecclesiastical language, "the Episcopal throne or chair," we are

* Lib. 6.

† Lib. 3, chap. 12.

certainly given to understand, that the Ministry of the Church in St. Clement's time, consisted of three distinct Orders. Indeed, were we to discard the first paragraph altogether, as equivocal, and, of course, of no account, the others which remain, establish the point beyond a doubt; for the Three Orders are not merely *once*, but *twice* distinctly enumerated, and in such a way, too, as to induce the belief, that these were the very and only Orders, which the Church knew anything about. We cannot see how language can be plainer or more explicit than the following, which Clement uses when speaking in reference to these Orders: "The progression of BISHOPS, PRESBYTERS and DEACONS, in the Church, I deem to be imitations of the angelical glory." If we understand him, he merely gives it as his *opinion*, that this progression is not confined to the Ministry of the Church militant, but that it attaches itself also to the Ministry of the Church triumphant, and is thus the *type* of things not seen as yet, eternal in the Heavens. Now, although we confess that this idea is rather more fanciful than we could wish, yet, after making all due allowance for the poetry or mysticism with which it is invested by the writer, it is clear that he does enumerate the Three Orders of the Ministry by name, not indeed as they *might* exist, were fancy permitted to make the sketch, but as they *did* exist in the Church, according to his own inspection and research.

2. If there had been a difference between any one part of Christendom and another, in respect to this matter, no man was more likely to know it than he. For, in addition to his intimate knowledge of everything relating to the Church, from the days of the Apostles, he

had travelled extensively in the East. Thus, for example, he certainly knew from his own observation what the constitution of the Ministry was at Athens, at Corinth, at Jerusalem, and at Antioch, where Ignatius once presided, and where Alexander, in his letter to the Church, conveyed thither by St. Clement's own hands, declares expressly, that "Asclepiades was their Bishop."* And although, perhaps, he had never been in Gaul, to see with his own eyes the condition of the Church there, yet he knew just as well as if he had, that Irenæus was Bishop of Lyons, and Melito Bishop of Sardis, for he lived in their time, and quoted their works most freely in his writings,† and thus, has given us every reason to believe that the sentiments which they expressed in relation to the Orders of the Ministry, were not only the same as his own, but the same as every Bishop or writer was in duty bound to express, in order to be consistent with the truth. If there had been any cause to deviate from the general mode of expression, in consequence of any innovation or usurpation on the part of the Bishops, St. Clement would have known it, and mentioned it, doubtless, as a Presbyter of the Church, whose rights had been invaded.

3. And yet, it is a singular fact, that no one has ever yet been able to produce from his works, nor yet from the works of any of his contemporaries, among whom we may reckon Polycarp and Irenæus, the remotest allusion to any such invasion. We may, therefore, with the utmost confidence and assurance, affirm, that what St. Clement says in reference to the Orders of the Ministry, is the very same thing which all his contemporaries had

* Euseb. lib. 6, chap. 11.

† Ib. chap. 13.

said, and that what was true of them, in relation to the Church of Alexandria, was true also in relation to every other Church throughout the whole world, viz. that BISHOPS, PRESBYTERS and DEACONS were the only valid, standing Orders known.

With these few observations, let us now proceed to examine the works of Tertullian, another celebrated writer, who flourished at the same time, but for the most part, in a different country, and see whether his views of the Ministry were the same as those expressed above.



TERTULLIAN.

"How art thou fallen ! seeking mid the stars
To set thy nest ; unloos'd from fleshly bars,
Striving the chasten'd soul ' to wind too high '
For one encompass'd with humanity !
Could not thy mother's milk and quiet breast
Suffice thee, nurturing to Eden's rest ?
Thou wast her glory ; and the fiend of pride
Ne'er could have won thee from her peaceful side,
Were he not trick'd in guise of lowliness.
Thou art her glory still ; and she no less
Puts on the armouries of thy soberer soul,
And reads from thy sad fall her lesson of control."

The Cathedral.





VI.

TERTULLIAN.

QUINTUS SEPTIMUS FLORENS TERTULLIANUS, the first Latin author of eminence in the Church, was born at Carthage, the metropolis of Africa, about A. D. 150.* Being the offspring of heathen parents, as he himself insinuates in many of his works, it is natural to suppose that he was brought up in strict conformity to the idolatrous faith which they professed. But this did not interfere with the liberal and enlightened policy, which governed them in regard to the education of their son. For as his father was a Pro-consular centurion, and allied to royalty itself,† he enjoyed, from his earliest youth, every advantage that rank, and wealth, and travel, could bestow. With a mind constituted to appreciate and improve to the utmost, every facility afforded him, he not only made himself master of all the learning of the Greeks and Romans ; but he is said to have distinguished himself even in the midst of the Imperial City, where he spent the earlier portion of his life, by his superior and profound acquaintance with the science of Roman law. ‡

From this circumstance many have been induced to

* Allix. † St. Jerome, *Catalogus Scriptorum Ecclesiasticorum*.

‡ Euseb. lib. 2, chap. 2.

Multitudes were put to death by his order, without distinction of family or sex. Indeed, many of the noblest and best persons in Rome were sacrificed without mercy, at the mere fiat of this monster in human shape, for no other assignable reason, than that they were followers of the meek and lowly Nazarene. The sympathy of Tertullian was awakened in their behalf. Nay, it did not fail to rouse his indignation. And although at first he had no idea of espousing their faith, or embarking in defence of their cause ; yet, after the most mature examination of the charges preferred against them, in connection with the purity of their lives, he became not only well convinced of the entire innocence of those who had fallen victims to the malice of the Governor, but he also became thoroughly and honestly convinced in respect to the Divine authority and truth of the religion which they professed, and for which they suffered unto death.

Immediately he set to work and wrote what he denominated "His Apology:" in which he openly and fearlessly espouses the cause of Jesus Christ: proves the Divine authority and truth of the religion which He came to teach: shows the entire fallacy or absurdity of the objections generally urged against it: and refutes in a masterly manner, the enormous calumnies that were circulated by its enemies, to the utter prejudice and death of all those who had the magnanimity to avow it, as the life and joy of their souls. This apology was dedicated to the magistrates of the Roman Empire, and especially to the Senate of Rome, whom he thus had the courage to address: "And now, O worshipful judges, proceed with your show of justice, and believe me, ye will be still more and more just in the opinion of the peo-

ple, the oftener you make them a sacrifice of Christians. Crucify, torture, condemn, grind us all to powder if you can ; your injustice is an illustrious proof of our innocence, and for the proof of this it is that God permits us to suffer ; and by your late condemnation of a Christian woman to the lust of a pander, rather than the rage of a lion, you notoriously confess that such a pollution is more abhorred by a Christian, than all the torments and deaths you can heap upon her. But do your worst, and rack your inventions for tortures for Christians. 'Tis all to no purpose ; you do but attract the notice of the world, and make it fall the more in love with our religion. The more you mow us down, the thicker we spring up—the Christian blood you spill, is like the seed you sow ; it springs from the earth again, and fructifies the more. That which you reproach in us as stubbornness, has been the most instructive mistress in proselyting the world—for who has not been struck with the sight of what you call stubbornness, and from thence prompted to look into the reality and grounds of it ; and whoever looked well into our religion that did not embrace it ? and whoever embraced it, (on proper grounds,) that was not ready to die for it ? For this reason it is, that we thank you for condemning us, because there is such a happy variance and disagreement between the Divine and human judgment, that when you condemn us upon earth, God absolves us in Heaven.”*

This apology did much to arrest the progress of the persecution. It was the first attempt which had hitherto been made to reason the matter with the magistrates and

* Reeve's Apologies, vol. 1.

Emperors of Rome. How far it was successful, may be judged, from the fact, that when the Emperor returned to the city, and heard with surprise what had been done, he wholly disavowed having any thing to do with the massacre, and even went so far as to make a public apology for the atrocities which Plautianus had committed. This was commendable and right, so far as it went ; but it did not repair the injury that had been done, nor assuage the grief of the many, many hearts, that had been riven with anguish, by the cruelty of him who still continued in his favour, and was still allowed to share the honour of his throne.

The little respite that was thus gained by the followers of Christ, from such agonizing scenes, was prized beyond measure : too much so, perhaps, for their own good, or the interests of their cause, because they were the more easily entrapped. For, in a very little while after this, the persecution was renewed under the direction of Severus himself, without any apparent reason, and then it raged with the greatest violence, not merely at Rome, but in every other part of the Empire. In consequence of this, Tertullian left Rome, and returned to Carthage, where he was called upon to witness the same horrid scenes, and to chronicle the same mad excesses, which he had just hastened to escape. However, it was all to no purpose. Persecution followed persecution, like the rolling waves of ocean, till it reached his distant home. He was filled with the deepest sorrow and distress : but, still undismayed and prompted by the noblest feelings of humanity, he again threw himself into the breach. Again he advocated the innocency and virtue of those who were consigned to prison and to death, in

every cruel form : and when he found, as he soon did, that argument or reason was of no avail, in rescuing them from the grasp of the destroyers, he endeavoured by all the means in his power to comfort and soothe the aching hearts of those who were expecting every moment to be summoned to their fate. In this way, he continued to occupy himself, until the fury of the times had subsided in a measure, and harmony began to evince her control once more over anarchy and hate.

At length, when he found himself at liberty to relax a little in his exertions for the interests of the oppressed, new difficulties appeared to demand his attention. The Church itself, was shaken by them to its centre. First one Heresy, and then another, and then another arose, till their name was, almost, Legion. Everywhere they were to be seen unfurling their standards, and drawing themselves up in hostile array against the Church. Many became exceedingly alarmed and distressed for her safety ; but no one cared to expose himself alone to their assaults. In this dilemma, Tertullian stepped forth, like David of old, against Goliath of Gath, and clad as he was in a panoply of well-trying strength, he assailed them with all his might, till he made them cry for quarter. The result of these labours, was a work entitled, " Prescriptions against Heretics ;" and so entirely consistent is it with the title which it bears, that there was scarcely a Heresy or Schism that occurred since the beginning of our faith, till the time in which he flourished, but was taken up and refuted in this masterly production. In consequence of this, and many other good offices, he became exceedingly dear to the great body of believers, and was accordingly ordained, as many suppose, a

Presbyter of the Church, at Carthage, about A. D. 192.*

There are many others, however, whose opinion we value, who incline to the belief, that he was long before this a Presbyter of the Church at Rome. Be this as it may, he was, at all events, about the time of which we speak, a Presbyter in the Church of Carthage. Here he continued for some years with great credit to himself and the Church, not only to perform the arduous duties of the ministry, but to prepare for publication many learned and important works, in support of the Christian cause.

And yet, strange as it may appear, this same Tertulian, who had hitherto been such an ornament to the Church, and such a champion in her defence against all the persecutions and Heresies of the day, became, at length, a wild and furious Heretic himself! In other words, he turned a Montanist.

What a Montanist was, may be better understood, perhaps, if we give a brief account of the sect. The founder, whose name was Montanus, was born at Ardaba, a small village in Phrygia. From this circumstance his followers were sometimes called Phrygians, and then again, Cataphrygians, or Pepuziani, from the countries where they abounded most. Sometimes, too, they were distinguished by the title of Priscilliani, or Quintilliani, in compliment to two females of distinction among them, by the name of Priscilla and Quintilla; but generally speaking, Montanists was the more appropriate term in use. Respecting the early life of Montanus, little or nothing is

* Allix.

known: but it is pretty well ascertained that he was a Heathen, and according to some, a Heathen Priest; but whether he served as an Ecclesiastic or not, after his conversion to the Christian faith, we have no means of judging, except we rely upon an obscure passage from St. Jerome, which makes him out a Presbyter of the Church in Asia. But still we conceive it to be a matter of no very great consequence whether he was or was not a Presbyter, inasmuch as he was not permitted to remain in any capacity within the bosom of the Church; for we are informed, upon good authority,* that the Bishops of Asia, in various Synods, excommunicated him and all his adherents, for the Heresies and crimes which were proven against them.

Vile and impious as many of these wretches were, Montanus, like the chief of all sectaries, is reputed to have been a paragon of excellence: leading a most holy and blameless life: receiving the Scriptures, and, indeed, all the ordinances and institutions of the Church, just as every other true Catholic did, except, that he entertained the idea, that the age of miracles and prophecy was still vouchsafed. Although in this even, he was not peculiar, for many entertained the same views, yet, when he came forward and announced, not only that he was the Lord God, but that he was the Holy Ghost, or the Paraclete, and was thus put in possession of greater spiritual gifts, called Charismata,† than were usually granted to the faithful, then, we think, he differed greatly from the sober-minded Christians of the day. In addition to these

* Euseb. lib. 5, chap. 16.

† Bp. of Bristol's Eccl. Hist. of the 2nd. Century, p. 17.

impieties, he said, that he was charged to complete some portions of Divine revelation, which the Apostles had left unfinished : and hence, in the very outset of his career, he began to prophesy, and to utter some of the most strange and incoherent things that ever escaped the lips of mortal man : and then, in order to give dignity and power to his pretended revelations, he imposed upon himself, as well as upon his followers, (for even such a man could reckon followers, and those, too, of no mean quality, as a Maxamilla and Priscilla fully prove,) the severest penances and fasts; leading a most austere and ascetic course of life ; pretending constantly to see visions and to have extraordinary communications made to him, during these intense mortifications of the flesh : while, at the same time, he denounced the Church, and all those who differed with him, for the extreme laxity and licentiousness of their lives, asserting not only that marriage was a sin, but that second marriages were absolutely incestuous, and ought to be annulled !

In most of these respects he was the prototype of such men as Irving and Campbell, and Erskine, whose strange and incoherent ravings a few years since, seemed to take the world almost by surprise, at what were then supposed to be the indications of a brighter and better day for the Church, when, in fact, they were only a new edition of the old exploded Heresies of Montanus and his friends.

How a man of Tertullian's learning and sense could ever become infected with the empty vapouring of such an idiot as this, is impossible to conceive. For no one has ever yet been able to give a solution of the causes which led him to abandon the Church, and attach himself to such a band of fanatics, to say the least, as Mon-

tanus and his followers were. True, some pretend to say, that it was on account of the treatment which he received from his brethren in the Ministry, for his supposed attachment to the views and practices of this sect, long before he actually espoused their cause. Others suppose, that it was because he failed in securing his election to the Episcopate of the Church at Carthage, upon the demise of Agrippianus, the Bishop: while others again affirm, that he must have been duped or deceived by the representations of some of the followers of Montanus, in order to secure him, and was thus induced to unite himself with a sect whose principles and policy were wholly unknown.

Whatever the reader may think of these suggestions, we know not; but, in our opinion, Tertullian was not a man to be influenced much, either by the rebukes or by the flatteries of the world; and above all, was not a man to be taken by the craft and knavery of such a sect as this. The supposition is far more plausible, that he was really and truly what he professed to be, a sincere disciple of Montanus. Instead, therefore, of seeking to find out reasons for his conduct, which never could have had any bearing upon his mind, we conclude, with Bishop Kaye, "that the true cause of his defection from the Church, is to be sought in the constitution and temper of his mind, to which the austere doctrines and practices of the New Prophet were perfectly congenial."* These, as he must have seen and known, would be fatal and utterly ruinous to his hopes. And so it turned out: for as soon as it was discovered what were his views, he was

* Ecc. Hist. p. 36.

not only degraded from the ministry, but ejected from the Church, like Montanus and all his followers had hitherto been, about A. D. 199.

Whether he ever repented of his folly, is a secret which has never been divulged. At the same time, however, it is certain that he abandoned the society of the Montanists, after a few years had elapsed, and became a sort of Independent Preacher of the Gospel, at Carthage. There, it is said, he built a Church, in which he officiated till the day of his death, and which even then was not discontinued, but was supplied with Pastors of the same stamp, up to the time of Augustine in the 4th Century, when it was entirely abandoned, through the influence of that holy man. In what way, or at what precise time, he came to his end, is unknown; but it is generally believed, that he lived to the age of 70, and died a natural death, somewhere about A. D. 220.

In the character of Tertullian thus given, we have an example of the greatest moral excellence, combined with the greatest mental weakness. Although he was undoubtedly one of the most learned men in the Church, and in the estimation of St. Jerome, one of those "who had no superiors, and few equals, in the age in which he lived;" yet we see how weak and vain he was; how conceited and foolish; how presumptuous and wild; how vacillating and false, notwithstanding all his piety and learning. In the language of another, "he exhibited how much wisdom and weakness, learning and ignorance, faith and folly, truth and error, goodness and delusion, may be mixed up in the composition of the same person."*

* Dr. Haweis's Church Hist. vol. 1, p. 192.

If this be so, the question may be fairly put, with surprise, why introduce Tertullian here at all? Why have anything to do with such an outcast as he, when there are so many others whose character, as well as whose testimony, are above the reach of suspicion, and just as easily obtained? The answer is, 1st, because we choose to let just such a character speak, if he has anything to say on this subject, expecting, as a matter of course, that he will say everything he can against the distinctive principles of the Church; and, 2d, because he is esteemed to be, notwithstanding all his errors, "the Prince among the writers in the Latin Church."*

Making every possible allowance for the weakness and folly of Tertullian, as a great religious teacher, his veracity, as a writer, we believe, has never been impeached; and, therefore, in regard to a matter of *fact*, which was not likely to involve either his prejudice or his interest, his testimony is just as good as that of any other man. If, for example, we adduced him to prove some doctrinal point, or to settle some controverted article of the Christian faith, where his own principles were at stake, or his judgment was liable to be warped, then we should deem him an unsafe guide; but when we introduce him, simply for the purpose of stating what the *Orders of the Ministry* were in his day, and that, too, without any previous warning, we think there can be no reasonable objection urged against him. Indeed, if there be any objection, it militates more against the side we have taken than the other, inasmuch, as he is known to have entertained opinions diametrically opposite to those

* Vincent De Lirens.

entertained by the most distinguished friends of the Church ; and yet, we shall not be deterred by this consideration, nor indeed by any consideration, but let him speak out, what he has to say, when he was both a *friend* and an *enemy* to the discipline, and worship, and faith of the Church. By pursuing this course, we shall have the double advantage of hearing both sides of the question, if such indeed there be, and thus obtain the truth. For if the testimony of Tertullian be not contradictory, or the same in both instances, and so in every instance, we may fairly conclude, that what he says in reference to the Threefold Orders of the Ministry, was not merely a matter of *fact*, but a matter of *truth*, so naked and plain, as to admit of no debate.

With these few prefatory remarks, let us see what Tertullian says concerning the orders of the Ministry, *before* he became a Montanist. The following words occur in a tract that was written expressly with the view of confuting the Heretics of his day, entitled

DE PRÆSCRIPTIONE HÆRETICORUM.

1. "You who dissent," he says, "are confuted by the very *novelty* of your doctrine. The true doctrine must be *old*, and cannot be *new*. Now the Church and its doctrines, which you despise, are much older than all your sects, and their respective doctrines. Nay, the Church is as old as the Apostles ; it was founded all over the world by the Apostles, and transmits down, from age to age, the doctrines which it received from them. But from whom did you receive your doctrine ? Not from the Church, for you have gone out of it. Trace it up, even

for a few years, if you can ; much less can you trace it up to the Apostles. In truth, your doctrine began with you, or at least with your immediate teachers. Where was it before ? Was it hidden from the Church, that doctrine which Christ commanded should be set up on high among the faithful, like a light within a house ? Impossible : it plainly began with you : *we can put our finger on the date of its birth* : and, *therefore, it is false* : Christ and his Apostles planted the true Gospel, according to the will of the Father ; and he says, ‘ Every plant which my heavenly Father hath not planted, shall be rooted up.’ ”*†

2. “ That which was first delivered,” he adds, “ was from the Lord, and true ; but that is extraneous and false which comes in afterwards. This position will stand firm against those later heresies, in which there is no principle of conscience that seeks the support of truth. But if any dare to thrust themselves into the Apostolic age, in order that they may appear to have been handed down from the Apostles, because they existed under the Apostles, we may say, Let them show the originals of their Churches ; let them unroll the series of their Bishops, *so running down by successions from the beginning*, and prove that their first Bishop had for his ordainer and predecessor, either some one of the Apostles, or Apostolic men, who continued steadfast with the Apostles. *For in this manner the Apostolic Churches deduce their successions* ; as the Church of the Smyrneans, for example, traces the line of its succession up to Polycarp, who was placed there by St. John : thus the Church of the Ro-

* Matt. xv. 13.

† Chap. 32.

mans also refers us to Clement, who was ordained by St. Peter ; and so do all the other Churches, in like manner, exhibit those who, being introduced into the Episcopate by the Apostles, were thus put in possession of that Apostolic Seed, which they have handed down to us. Let the Heretics produce anything like this.”*

3. “ Their ordinations are careless, capricious, inconsistent. At one time, they place in office novices ; at another, men tied to the world ; at another, apostates from us, that they may bind them to themselves by vain-glory, since they cannot by truth. No where is promotion readier than in the camp of such, when even to be there is a merit. Wherefore, one man is a BISHOP to-day, another to-morrow : he who is to-day a DEACON, will be to-morrow a Reader : he who is a PRESBYTER to-day, will be to-morrow a Layman, for even to Laymen they commit the Priestly office.”†

The following passages are selected from the writings of Tertullian, *after* he became a Montanist. Thus, he says, in the tract entitled

DE BAPTISMO.

4. “ To conclude my little work, it remaineth that I give an admonition also concerning the right rule of giving and receiving Baptism. The right of giving it, indeed, hath the CHIEF PRIEST, which is the BISHOP : then the PRESBYTERS and DEACONS ; yet not without the authority of the Bishops, for the honour of the Church,

* Chap. 32.

† Library of the Fathers, chap. 41, 14.

by keeping which pure, peace is thereby preserved. Otherwise Laymen have also the right; for what is equally received, may equally be given, unless the name *discentes*, i. e. disciples, denote at once BISHOPS, or PRESBYTERS, or DEACONS."*

Again, the following words occur in the tract entitled

DE FUGA IN PERSECUTIONE.

5. "It behooves every servant of God to think and to act in this manner, whether he may be ranked among the Laity or the Clergy, if he would maintain his post unmoved in time of persecution. But when the clergy themselves, that is, the DEACONS, the PRESBYTERS, and BISHOPS, fly, in what way will the Laity be able to comprehend the meaning of that passage of Scripture, 'Flee from city to city'?† For when the officers fly, what private soldier will remain to assist those who are using their best endeavours to form a line in battle array?"‡

REMARKS.

1. In the first of these extracts, the reader will perceive that Tertullian undertakes to show, and, as we think, does show, conclusively, the utter fallacy and worthlessness of the *doctrines* advanced by the Heretics of his day, on the ground of their "*novelty*;" arguing, most justly, that if they were true and worthy of belief, they would have been preached and promulged, in some way, by our Saviour and his Apostles; but as

* Chap. viii—8. 17.

† Matt. x. 23.

‡ Chap. 11.

this was not the case, according to their own admission, it was evident that the *doctrines* which they taught, so far as these doctrines were inconsistent with the teaching of the Church, were equally, with themselves, entitled to no sort of respect. In justification of themselves, it is true, these Heretics contended that the doctrines which they held were entertained by the Apostles of our Lord, and communicated to the faithful *in secret, by tradition*; but Tertullian confutes them at once, by asserting that neither the Scriptures, nor the Church, which was the sole Depository of Truth, knew anything about such doctrines; and hence, he concludes, that as they were "new and not old," like the Church, they ought to receive no countenance or support whatever from any of the disciples of our Lord.

In the same manner, precisely, did the Reformers argue with the Romanists, at a later period, in regard to all those abominations, which that apostate branch of the Church, had introduced into the worship and service of God. And thus do we, their descendants, argue in regard to every other corruption or innovation, of whatever kind, which either they or others have introduced into the doctrine, or discipline, or worship of the Church. The rule which Tertullian applied to all these, as a test, is an admirable one to be observed, because it cuts up by the very roots, or consigns to utter oblivion and disgrace, everything appertaining to the Church that is *recent*, and not *old* as the time of Christ and his Apostles.

2. And hence, as we might anticipate, when he comes to speak of the MINISTRY which the Heretics had formed, he goes on to show, in the next passage, that instead of being able to trace it, as the Church of Smyrna traced

it, or as the Church of Rome traced it, and indeed, as every other pure Church did, through the lines of their Pastors, the Bishops, up to some Apostle or Apostolic men, who were ordained to the Episcopate by the Apostles, for the very purpose of transmitting the Apostolic Ministry in its purity unimpaired, they had nothing of the kind to offer; and then, with a boldness and a power of exclamation seldom equalled, he defies the Heretics to produce one solitary instance, of a Ministry, among them, proceeding from such a source, asserting, that however much they might attempt to impose upon the credulity of the simple, by the *outward* show of a Ministry, similar to that of the Church, based upon *succession*, they had really no succession, and, of course, no Ministry, for the very reason assigned, that it could not be traced back to any Apostle, or Apostolic man, as its author. Assuming this as the basis, he demonstrates, in one short sentence, the utter absurdity of every plea in its favour, by the simple assertion, "I can put my finger on the very date of its birth, and, therefore, it is false."

3. Thus, early and fearlessly, did Tertullian pronounce sentence of condemnation against all the *recent, unde-rived* Ministries of the age in which he lived. No matter who they were, or what they were, he did not hesitate to say before the world, that they were *spurious* and *false*. That he spoke advisedly, and in accordance with the general sentiment of the Church, we have every reason to believe. That he drew down upon himself, however, the severest censure and rebuke of those whose polity had been denounced, we may easily conceive. But Tertullian was not a man to flinch from asserting what he *knew* to be the truth. What he said *then*, he would doubtless

say again, or even *now*, were he alive. Nay, would he not say, as he cast his eyes around upon the various heresies of the day which have sprung up within the last three hundred years, "I can put my finger upon the very date of their birth?" Certainly, he could not help it. For the *time* is known *exactly* in reference to each and every one; and not only so, but all the circumstances connected with their being prove, beyond a question, that they are without *descent*, without *succession*, without any legitimate pretence whatever, to be thought the proper issue of the Church. All this is conceded, in fact, is rather vaunted, as their *peculiar* characteristic; and, therefore, according to Tertullian's rule, they are to be accounted as spurious and false. For, we hold, as honestly as he did, that a *valid Ministry* rests upon *succession*, and not upon the whim or caprice of every one who may choose to usurp the sacred office. From the very outset, there has been law, order, custom, in regard to this matter. No man was ever allowed to minister in sacred things, under either dispensation, unless he had been lawfully called and set apart to the work by those who had themselves been so called and set apart. This is what we understand by *succession*.

And yet there are multitudes in our day, as in the days of Tertullian, who began their career of guilt by trampling under foot all these sacred and time-honoured customs. And although it is true they do not continue to do so *apparently*, at each successive step, because they seem to have a regular mode of procedure, yet it is in fact just the same as if they did, inasmuch as they build upon the old foundation, which is nothing more than sand. When we attempt to reason with them, concerning the presump-

tion and impiety of their course, perhaps their reply will be, that they have just as good a right to preach the gospel, and administer its sacraments, as those who have received authority from a regularly authorized Bishop; alleging as a reason, that all Christians are Priests of God, and therefore qualified, by some inherent right, to do His work, without "the laying on of hands," if so be, their brethren choose to call them.* If the case of Korah, Dathan, and Abiram is produced as a warning to all self-constituted, or congregationally-authorized intruders into the sacred office of the Ministry, that is discarded with a jeer, because it occurred under another dispensation; and since nothing of the kind has occurred under this, amidst unnumbered provocations, they take it for granted, that all barriers are thrown down, and that every one is at liberty to act as he pleases in reference to this matter.

We know, indeed, that such extreme views are not entertained by all the schismatics of the present day, or if entertained, that they are not carried out into practice; yet we have every reason to believe, that if they were put to the test, such would be the issue, or, in other words, that they would re-create a Ministry anew, without depending on the old. And hence, it is a matter of notoriety, too well authenticated to require proof, that nearly all, and perhaps all Dissenters, discard not merely the doctrine of *succession*, as held by the Church in Tertullian's day, as well as by themselves in former times, through a some-different channel, but they reject also the *Threefold Or-*

* See Luther's Address to the Emperor and Nobility of Germany. D'Aubigne's Hist. of the Ref. vol. 2, p. 88.

ders of the Ministry, which our Saviour and his Apostles established. In this, they are more than a match for the Heretics whom Tertullian denounces. For they, with all their madness and delusion, had not the hardihood to impugn the Orders of the Church, like those among us, but adopted them, even to the *very names*, just as the Church always did.*

4. Thus, in the last of those extracts given from his works, before Tertullian became a Montanist, he declares that with them a man might be either a Bishop, or a Presbyter, or a Deacon, to-day, and neither of these to-morrow, just as the whim or caprice of his mind might incline him, and that was oftentimes quite as fickle as the wind, so that they could hardly be said to have anything like a certain and permanent Ministry at all; but still, it is nowhere affirmed by Tertullian, much less intimated, that they ever assailed these Orders, or any one of them, as a Priestly innovation, or a human device, as some in our day do; but always owned them, and honoured them, and adhered to them, through every stage of their existence, as the only authorized and legal mode in which the Ministry could be framed. As they knew no other, and certainly never saw any other, they of course adopted that which the Church of Christ had everywhere adopted, and styled, BISHOPS, PRESBYTERS, and DEACONS.

In support of this, the passage already alluded to, together with those ascribed to Tertullian *after* he became a Montanist, is ample and conclusive. Thus, in one of these, not only are the Three Orders of the Ministry

* Palmer on the Church, vol. 2, p. 365.

mentioned twice by name, the chief of which is styled the Bishop ; but in the last passage quoted, these Orders are denominated the *Clergy*, in contradistinction to the *Laity*, and are there ranged according to their rank, beginning at the lowest, thus, *Deacons*, *Presbyters*, and *Bishops*. Now, if there had been other Clergy, to whom this epithet might apply, this was the place to mention them ; or if these were not the Clergy, in the proper sense of that word, this was a good opportunity to inform us respecting them. But Tertullian does no such thing, giving us thereby to understand most clearly, that *these*, and *these only*, composed the divinely constituted Ministry of that Church which Christ and his Apostles founded.

5. So far then as Tertullian is concerned, there can be no doubt but the only Ministry which he knew anything of, either *in* the Church, or *out* of it, was composed of three distinct grades. There was no difference at Rome, or at Smyrna, or at Carthage, in respect to this matter. Everywhere it was the same from one side of Christendom to the other. In every city where Christianity had made any considerable progress, there was to be found a *Bishop*, with his *Presbyters* and *Deacons*, to assist him in the service of the Church. No other Orders were known or thought of yet. Although nearly two hundred years had passed away, since these were instituted, no one had hitherto appeared to impeach the plan, which had been formed in infinite wisdom, or to impose a new one upon the followers of Christ, in its stead. All went on harmoniously, and united thus far in support of the one, only Apostolic plan. At least so Tertullian declares, and if we may believe him, so he thought, and wrote, and acted, during the most of his eventful life.

That he was deceived, we cannot imagine for a moment, as he was born within fifty years of the death of St. John ; so that if any change had been made in the Ministry, in any part of the world, it could not have escaped his notice, with the knowledge and means of information which he possessed. Indeed, the Churches themselves, to which he appeals for confirmation of his doctrine in regard to the succession, were positive proof, nay, a standing monument of the truth of what he said, that the Three Orders of the Ministry were not of human invention, but of Apostolic origin, and, consequently, of Divine creation. And, therefore, we may make our obeisance to Tertulian, with this simple remark, in conclusion, that whatever other faults he may have had, he has not the sin to answer for, of misrepresenting the only authorized Ministry which Christ and his Apostles formed, and gave forever to the Church.

Let us now proceed to examine the Fathers of the Third Century, and see what they say in reference to this subject. We will take the famous Origen first in order.



ORIGEN.

"Into God's word as in a palace fair,
Thou leadest on and on, while still beyond
Each chamber touch'd by holy Wisdom's wand,
Another opes, more beautiful and rare;
And thou in each, art kneeling down in prayer,
From link to link of that mysterious bond
Seeking for Christ; but oh! I fear thy fond
And beautiful torch, that with so bright a glare
Lighteth up all things, lest thy Heaven-lit brand
And thy serene Philosophy divine
Should take the colourings of earthly thought,
And I, by their sweet images o'erwrought,
Led by weak Fancy, should let go Truth's hand,
And miss the way into the inner shrine."

The Cathedral.





THIRD CENTURY.

VII.

ORIGEN.

ORIGEN, surnamed Adamantius, on account of his unwearied diligence and zeal in the pursuit of knowledge, was born at Alexandria, the metropolis of ancient Egypt, A. D. 185. From his birth he enjoyed the inestimable privilege of having Christian parents to "bring him up in the nurture and admonition of the Lord." Both of them seemed to have vied with each other in the performance of this duty. The father, especially, who was a man of more than ordinary attainments, devoted much of his time to the mental and moral culture of his son. Accordingly, at a very early age, we are told that a portion of the Sacred Scriptures was given him as a part of his daily task. And yet, not a task persisted in, without some pleasing prospect of reward : but one, in which he gave the first indications of that superior power of research, for which he afterwards became so extensively known. Young as he was, his questions and answers were so far beyond the usual intelligence of children of his years, that the enraptured father was oftentimes obliged to reprove him for daring to meddle with things so much above his reach, as he supposed, while, at the same time, he was almost overwhelmed at the precocity

of his genius. Nay, so infatuated did he become at this remarkable trait in his character, that Eusebius says, he has been known to steal away frequently to his couch, in the silent watches of the night, in order that he might imprint a kiss upon his bosom, and thank God for the gift of so promising a child.*

At length, when he was so far advanced as to require another instructor, he was sent, in the fourth year of his age, to the Catechetical School of his native city, then under the charge of the famous Clemens Alexandrinus. With him he made such progress in his studies, as to become not only one of the most distinguished pupils in all the elementary branches of Christian education, but in almost every department of learning pursued in Heathen lands. From this wide field he soon began to show a decided preference for the study of Philosophy, and especially the Platonic, which was then esteemed the most sublime and perfect of the age.

For the purpose of making himself master of its secrets, he entered the celebrated school of Ammonius, sometimes called Saccas, from the circumstance that he once carried sacks of corn, as a common porter in the streets, and yet, by the force of his talents and zeal, had so improved his leisure hours, as to raise himself from the humble capacity of a slave, to rank among the most learned and eloquent Philosophers of the age in which he lived. Great as he was, he was, nevertheless, a most unsafe guide, for such a youth as Origen. For, in addition to his being a man of a wild and fanatical turn of mind, he was really an infidel at heart. The volume of Eternal

* Lib. 6, chap. 2.

Truth was too simple, too tame, for his proud and philosophic spirit to receive, with all that humility required in the Gospel of Jesus Christ ; and although he had consented to do so for a while, yet he soon relapsed into Paganism, from whence he came, vainly supposing that he could form a new system of Philosophy, out of the discordant elements in vogue, to which all parties and creeds would assent. Impossible as the scheme was, he devised it, doubtless, for the purpose of glossing over his apostacy from the faith of Christ, and of retaining the respect of the world. Whether he succeeded to the full extent of his anticipations, we need not say : but that he claimed for himself the merit of having reconciled Philosophy with Revelation, is a matter of record too notorious to deny.* The system thus formed by Ammonius was very properly denominated the *ECLECTIC*.

Under the tuition of this man, however, Origen was most unfortunately placed to acquire a knowledge of the Platonic system ; but still his progress was so great, that before he attained his 17th year, he was considered by many persons, quite equal, if not superior to his master, in all the mysteries of that ancient art. To some, perhaps, his success was a matter of infinite delight ; while to others, it was, doubtless, a source of infinite regret, when they discovered the baleful influence which this favourite study was exerting over the whole habit of his mind in relation to sacred things. It seemed to give a new turn to all his future thoughts, and made him one of the strangest, instead of one of the truest, interpreters of Holy Writ.

* Enfield's Hist. of Philosophy, p. 462.

While he was thus pressing on, apparently unfettered, in his course to the highest pinnacle of worldly fame, a persecution suddenly arose against the followers of our Lord, under the cruel sway of the Emperor Severus, A. D. 202. From the date, the reader will instantly perceive, that this is the same which raged so furiously in Gaul and elsewhere, when Irenæus suffered death, and Tertullian wrote his famous work. Among those who were best known in the city of Alexandria, for their attachment to the Christian faith, at the beginning of his persecution, was Leonides, the father of Origen. Being a man of bold and ardent spirit, he scorned to conceal the emotions of his soul, without regard to the issue. Indeed, from the very hour in which the awful scourge began its onward march, he was among the foremost to array himself against it, not only by his manly and able defence of all the peculiar doctrines of the Gospel, but by his exertions in behalf of those who had been sentenced to death, or were just ready to deny their Lord, whenever the decisive hour should come. As we may readily conceive, he was one of the very first to render himself odious to the civil powers. Accordingly, he was soon arrested, and cast into prison, to answer for his deeds.

While Leonides was lying in this precarious situation, Origen was distressed beyond measure. Not because he was unwilling for him to suffer, even unto death, were it necessary for the interests of religion, but for fear lest he might not be able to resist the temptation which was constantly assailing him, to renounce the Christian faith, and offer sacrifice to the gods, for the sake of his poor distressed family. Origen, however, had no sympathy with any such feeling. He was above all such con-

siderations. And hence, although it was under the certain conviction of losing him ; yet, we are told by Eusebius, that he wrote a letter to his father, in which he exhorted him, in the most earnest and pathetic manner, “ not to change his mind on their account.”* Great as the struggle was, Leonides stood firm. And when the time actually arrived for him to be led away to execution, the same son, who had urged him on to his fate, with a magnanimity and courage truly sublime, instead of giving up to despondency and tears, at the issue, was impelled with such a desire to go and suffer with him, that his mother was scarcely able to restrain him. And the only way that she finally succeeded in detaining him at home, and thus preventing his death, was by hiding his clothes, until her husband had perished at the block !

As soon as Leonides had fallen beneath the axe of the executioner, all his estate, which was large, was confiscated, and became henceforth the property of the Empire, by a decree of the Roman Senate. Thus, at one fell stroke, was this afflicted family bereft, not only of their best and truest friend, but a mother and seven children were thrown upon the wide world, without a protector or a home. They had no resources left, but those which a kind Providence has ever promised to the suffering and distressed. But these were sufficient, and more than sufficient, to meet their every want. For He who looks with an eye of the tenderest compassion upon the widow and the fatherless in their affliction, came to their relief. Not, indeed, as of old, in his own immortal person, when he tabernacled in the flesh ; but through the

* Lib. 6, chap. 2.

medium of a stranger, whose agency He chose. That stranger was a rich and honourable lady of great benevolence and worth, who resided at the time in the city of Alexandria. And it is not a little remarkable, that although she was not professedly a Christian, still she had the fortitude and generosity to tender them her aid, as soon as she heard of their distress. Origen, in particular, was invited to her house, where he enjoyed every comfort, that either wealth or friendship could bestow.

And yet, strange as it may seem, he found it anything but pleasant. For, it so happened, that this same lady, a little after this, received under her roof as a guest, one of the most noted Heretics of the day. Origen was displeased at this procedure. Instead of regarding it as an act of benevolence worthy of all praise, without any reason whatever, he took it as an affront. For, his truthful spirit could not brook the presence and fellowship of a man who entertained the sentiments that he avowed. Nay, he not only abominated the idea of having intercourse with him, but he could not be induced, by any favour or displeasure, to unite even in family prayer, with such a man as Paul of Antioch was. And the consequence was, that he retired at once from his situation, forfeiting the bounty, and, doubtless, the esteem of the noble matron whom God had raised up in time of need, for the support of himself and his house.

Severe and hazardous as this step was, he alone remained tranquil and composed. Although he felt, and that deeply, the serious inconvenience and loss which this bold act might occasion him, and those committed to his charge; yet, it is easy to see, that duty, and not interest, compelled him to lay aside all selfish considera-

tions, and submit to the worst. And, therefore, instead of murmuring or repining at this sudden reversion of his lot, he resolved to cast himself upon the protection of his God, and labour for their support.

With this end in view, he opened a school at Alexandria, for the instruction of youth in Philosophy and the arts. And, although himself but a youth of scarcely 18 years, he soon found himself surrounded by pupils, not only from some of the most distinguished families in the Empire, but by some of the most noted Heretics and Philosophers of the day, from every part of the globe, who came to put themselves under his care. Fortune seemed to smile upon him; insomuch, that in a very short time he was enabled, not merely to provide every comfort for himself and his household, but to lay up in store a sufficiency for their support for some time to come. In addition to this, he acquired the most unbounded reputation as an instructor, and thus became the agent, under God, of giving character and tone, not only to multitudes of youth; but he was made the honoured instrument of bringing many of the wise and noble of the earth, to a knowledge of the truth as it is in Jesus, who had otherwise adhered to all the scepticism and idolatry in which they were steeped, till they had gone down to the chambers of the second death. Among these, we might mention Plutarch, Severus, Heraclides, Heron, and others,* who afterwards suffered martyrdom so gloriously for “the faith once delivered to the saints.”

Origen, however, had not been long in this station,

* Euseb. lib. 6, chap. 4.

when he was called to occupy a higher post. After the flight, or death, of Clemens Alexandrinus, his former instructor, he was selected by Demetrius, his Bishop, as the most suitable person to take charge of the Catechetical School of Alexandria, at that time the most celebrated in the world. Difficult and arduous as was the task for one who had not yet attained his 19th year, he did not refuse to attempt it, although he was called to succeed a man who had left no equal living. And yet, instead of decreasing, the school rather increased under his care. Multitudes from every quarter of the globe, came hither to enjoy the benefit of his instruction. At first, Philosophy and Religion formed the prominent subjects of pursuit; but finding himself too much oppressed by the extensive range into which he was led, in the discussion of these themes, he was obliged to abandon the former, for the more delightful and important purpose of giving his mind wholly to the latter. And that he might not be tempted to resume it again, at any future period, it is said, that he disposed of all the works that he had either collected or written relating to Philosophy, many of which were exceedingly valuable and rare, for the mere pension of four oboli* a day, during life !†

From this circumstance, we infer, that he had seen the utter vanity of the cold and heartless speculations in which he had been so long engaged, and that he had resolved, henceforth, upon a more serious and pious course of life. Being naturally of an austere and monkish turn of mind, he began to persuade his pupils, that how

* The obolus was a small coin, about two or three cents in value.

† Euseb. lib. 6, chap. 3.

muchsoever Philosophy and secular learning might be praised, Religion, in its purity and power, was infinitely more to be valued and esteemed. But this was merely to prepare the way for other thoughts. The simple fact, that religion was infinitely more precious than philosophy, or any thing besides, was not enough for him to say, in order to carry out his views, but he must give them an evidence in his own person of what he conceived to be its real character and spirit. Accordingly, he began to devote much of his time to seclusion and prayer; to deprive himself of the common necessities of life; to inure himself to cold, and nakedness, and hunger; and for this purpose, he went for many years without shoes on his feet; slept on the bare ground, in preference to a bed; drank no wine and eat no food for days together, and never more than would actually sustain nature, until he had well-nigh ruined his constitution. And then, to crown all, he made an eunuch of himself, in order to be above suspicion, and to take away the last link in the chain of his connexion with the flesh, supposing that to interpret the words of our Saviour literally in St. Matthews Gospel,* was merely doing what He sanctioned, as a great and glorious service!†

To such extremes did he carry his abstinence and devotion at this period of his life, that many of his best friends forsook him, as a most incorrigible fanatic or fool. But this did not affect him. Indeed, it rather tended to confirm him more thoroughly in the severe discipline which he had chosen to impose upon himself. And the more so, perhaps, when he saw that he was sus-

* Chap. 19, 12.

† Euseb. lib. 6, chap. 3.

tained by his pupils. For, instead of renouncing him, as others had done, and quitting his school in disgust, it is no less singular than true, that they were so fascinated by the deep and holy fervour of the man, that many of them not only approved of every thing he did, but some of them actually imitated him in the severest penances and toils, which he had so rigidly exacted of himself! Among these, we are told, "were many of the unbelieving Heathen, and some of the learned, and even Philosophers of no mean account.* Unaccountable as it may seem, and humbling as it may be to the pride of fallen man, yet the remark has sometimes been made, and made, too, in view of the best authenticated facts, that there never was a religious fanatic yet, and probably never will be, who was doomed to a solitary existence, no matter how absurd and foolish his practices might be. Followers he must, and will have, out of every rank and condition in life. So it was in the case of Origen, and so it has ever been, from that day to this.

Unfitted as Origen was apparently, by the performance of these continued devotions, for any other duty, he nevertheless found time to minister to the wants of those who stood in need of his assistance. And there were many such. For the fires of persecution were blazing at every point. Multitudes were going daily and hourly to prison or to death. Some few friends, perhaps, had courage enough to follow them, like Peter did the Master whom he loved, afar off; but, generally speaking, they all forsook them and fled. And yet such was the stern unflinching make of his nature, that oftentimes he had been known to force himself, not only into

* Euseb. lib. 6, chap. 3.

the deep dark dungeons, where they lay, in agony and chains, for the purpose of pouring into their minds some cheering hope, or glorious thought of happiness and bliss hereafter: but he as frequently attended them to the scaffold and the stake, in order to animate and entreat them to hold on courageously to the last, with the greatest tenderness and love.

In this way he exposed himself, repeatedly, to the most imminent danger. Many a time did the rabble threaten to seize him and burn him at the same stake with his friends. And although they stoned him and beat him, over and over again, till his life was almost extinct, still he was not alarmed, neither did he intermit his labours for a moment, but continued them literally through fire and sword, through cruel mockings and scourgings, through evil report and good report, in the midst of the fiercest opposition. Nothing ever daunted him. He never flinched, but was always calm, firm, invincible; nay, fearless as the wind, whatever might betide. He seemed to be made for troublous times. A martyr's heart, as well as a martyr's blood, were his. And hence he was always impelled by some mysterious agency to go forward in the path of duty, perfectly regardless of every torture which men or devils could invent.

At length, when the Emperor Severus, that scourge of Christendom, expired, and he found himself released, in a measure, from labours such as these, he undertook a journey to Rome, which he had long desired to see, about A. D. 211. Here he remained but a short time, in consequence of the earnest entreaties of his Bishop. Much as he needed relaxation, he returned immediately to Alexandria, and associated with him, in the instruction of his

school, one of his pupils, by the name of Heraclas, a young man of profound and varied acquirements, who afterwards became the Bishop of that See. By this means, Origen was enabled to devote more of his time than usual to his favourite study of the Scriptures. His delight was to read them in the original. But the serious inconvenience that he felt at every step of his progress, in not being familiar with the Hebrew, induced him, even at this period of his life, to devote himself to its study, in order that he might be able to read the Word of God in a language which was literally sealed up to most of the learned men of his day.

While Origen was thus busily and profitably employed, he was summoned, rather unexpectedly, to occupy his mind in other ways. About this time, the Governor of Arabia, hearing of his fame, sent a messenger to Demetrius, his Bishop, with a request that Origen might be sent to instruct him in the mysteries of the faith. Without delay, he at once set off, and performed the task assigned him, not only with honour to himself, but with equal profit and delight to the distinguished personage just named.

Scarcely had he accomplished this service, than the aunt* of the Emperor, whose name was Mamæa, and who, by the way, was a woman of uncommon piety and worth, having heard of his splendid talents and deeds, sent a military escort to ask him to come and pay her a visit at Antioch.† To this also he acceded, and after

* Eusebius calls her the *mother* of the Emperor; but this is said to be a mistake.—Burton's Eccl. Hist. vol. 2, p. 273.

† Euseb. lib. 6, chap. 21.

spending some time there, "exhibiting innumerable matters calculated to promote the glory of the Lord, and to evince the excellence of Divine instruction," he hastened back to resume his wonted charge.

These repeated instances of favour and attention from the great and noble of the earth, however, did not inflate him with pride, nor lead him to place a high estimate upon his powers, as we might fairly suppose; but they only seemed to humble him in the dust, and make him feel, still more than he had hitherto done, that Truth was everything, and he nothing, and less than nothing, in comparison. No man was ever more truly humble than Origen: indeed, humility was his crowning grace.

Amidst all his other avocations, Origen was the first to conceive and execute the plan of writing a Commentary upon the Scriptures. Stupendous as the idea was, and encompassed, as it necessarily must have been, with all sorts of difficulties, he commenced the work at once; and such was his unexampled diligence, that in a very short time he was enabled, by the help of seven amanuenses, to whom he dictated, and as many transcribers, to present to the public, at the expense of Ambrosius,* an opulent friend, almost every book of the Sacred Scriptures, with comments, more or less complete, from his prolific pen. And this was executed with so much learning and taste, that St. Jerome declares, he could be content to bear all the odium which was cast upon his name, if he only possessed his skill and knowledge in reference to the Scriptures.

About the time when this work was completed, Alex-

* Euseb. lib. 6, chap. 23.

andria was attacked by the Emperor Caracalla, and Origen, in order to escape the ravages of war, went into Palestine, and took up his abode at Cesarea. While there, Theoctistus, the Bishop of that city, prevailed upon him to expound the Scriptures publicly in the Church, before he was properly ordained. This gave great umbrage to Demetrius, his Bishop, who immediately ordered him to return. The command was obeyed. And although he returned to Alexandria, yet shortly after, we find him again entreated to visit Greece, on some important business of the Church. The rapid and wide-spread heresies of the day had almost riven it to its centre. It looked to him for relief. In fact, he was thought to be the only man competent to do it, or could do it, as the records show, when he came to debate the matter with his adversaries, before the assembled wisdom of the Church.

On his way to execute this delicate and difficult task, he passed through Palestine, and, as a matter of course, went once more to see his friend Theoctistus. But now, instead of urging him to expound the Word of God to his people, as he had hitherto done, without the necessary qualification, Theoctistus, in company with Alexander, Bishop of Jerusalem, ordained him at once a Presbyter of the Church.* This, being contrary to all ecclesiastical usage, was heard at Alexandria with surprise. Although no affront was said to be intended, Demetrius nevertheless conceived it, as any one would, to be a direct insult offered to himself, and the consequence was, that Origen was once more recalled, to answer for his conduct. As

* Euseb. lib. 6, chap. 23.

soon as his mission was accomplished, and not before, he hastened to return. By this time, the leaven began to work. The anger of Demetrius became intense. No explanation could appease it. From being one of his best friends, he was suddenly transformed into one of his bitterest foes ; and the very thing which was formerly commended in him as an act of unparalleled devotion, was now tortured into one of the keenest shafts of malevolence and abuse. Everything that his malice could invent, or his envy could incite, was heaped upon the head of this poor Presbyter, in order to cover him with disgrace. Instead of overlooking his offence, or punishing him, as he deserved, he raised such a prejudice against him, that Eusebius says, he had him first banished from Alexandria, by a decree of a Synod, A. D. 231, and then, not satisfied with this, he had him degraded from the Priesthood shortly afterwards, by another Synod, and publicly excommunicated from the Church ; while the Bishops who ordained him were loaded with every sort of calumny and abuse. With such untiring bitterness was Origen pursued, that not merely his worst enemies, but some of his best friends, were induced, by the representations of Demetrius, to sanction the proceedings. And yet there were many who regarded him as an injured man, inso-much that, notwithstanding he had been cast out of the Church, and degraded from the Ministry, he continued to exercise its duties, and to preach as he was wont. The Clergy, as well as the Laity, especially at Cesarea, combined still to honour the man who had done so much for the interests of religion and the good of mankind.

The storm which was thus raised against him, made his stay at Alexandria a source of unmingled suffering and

distress. Indeed, it compelled him, almost immediately, to leave his native city, and retire into Cesarea, where his fortunes had been so suddenly reversed. There he opened a school, similar to that which he had just abandoned, which was honoured with the patronage and presence of some of the first men of the age. Among these, we might name Theodorus, commonly called Gregory Thaumaturgus, and Athenadorus his brother, both of whom, after remaining with him five years, returned to Pontus, the country of their birth, and were immediately raised to the Episcopate, on account of their superior piety and worth. Theoctistus also, and Alexander, Bishop of Jerusalem, did not disdain to become his pupils, although they held such exalted stations in the Church, and even went so far as to commit to his entire charge the instruction of their people.* Firmillian, too, the Bishop of Cesarea, in Cappadocia, often invited him to go over into his See and preach to his flock. Indeed, everywhere the fame of Origen was so great, that almost the whole Christian world looked upon him as by far the most profound scholar and accomplished divine anywhere living.

While Origen was thus engaged in teaching and preaching the Gospel at Cesarea, in Palestine, he enjoyed the confidence and esteem of Juliana, a lady of great wealth and distinction in that city, at whose house he found a most hospitable abode. It was during his residence in the family of this pious and excellent woman, that he composed his celebrated work upon Martyrdom, the object of which was, to counsel and support those who were called upon to suffer death, so fearfully and quick, under the reign of Maximinus, A. D. 235.

* Euseb. lib. 6, chap. 37.

Taking advantage of the opportunity which was afforded him in this quiet and seasonable retreat, he applied himself to the composition of another work, which he had long since devised. This was none other than the collecting and collating of all the different editions and versions extant of the Old Testament Scriptures, and then arranging them opposite to each other, chapter for chapter, verse for verse, with the original Hebrew as the standard. When completed, it formed, properly speaking, three distinct works, called the Tetrapla, the Hexapla, and the Octapla, because it embraced four, six, and eight different versions, in as many different columns. Thus, for instance, the first volume contained the Hebrew text; the second, the same text in Greek characters; the third, the Greek version of the seventy; the fourth, the version of Aquila; the fifth, that of Symmachus; the sixth, that of Theodosius; the seventh, a copy found at Jericho, called the fifth edition; and the eighth, another found at Nicopolis, generally denominated the sixth edition. This was the first Polyglot Bible that had hitherto appeared.

The object which Origen had in view in the compilation of this celebrated work, was not to gratify some inordinate thirst for praise or popular applause, but to have an answer ever ready for the Jews, who contended, that the passages generally quoted against them in debate, were not so in the Hebrew original. Here it could be seen at a glance, whether it was so or not; for not only was every *version* set in order, one against the other, but every *chapter* and *verse*, so that the whole could be easily compared, and any error detected. The idea certainly was a noble one; the undertaking perfectly stupendous, and admirably calculated to subserve the end for which

it was designed. And yet, strange to say, such was the indifference with which it was received by the great majority of men, that this enormous work was literally neglected and buried beneath its own greatness for many years. The truth is, it was too ponderous and expensive to be of much general value. When this was perceived, the author was prevailed upon to reduce the size of it, and of course, the expense, by subtracting some two or more of the versions; but even then, the demand was so limited, that the only perfect copy extant was lost for more than half a century after his death; and, incredible as it may seem, the only copy in existence was deposited for safe keeping in one of the libraries at Tyre, where it was finally burnt by the Arabs in their desolating march, A. D. 653.*

Thus perished, not only one of the greatest wonders, but one of the greatest monuments of literary zeal which the labour of man has ever achieved. The mere fragments of this great work, amount, as Montfaucon has compiled them, to two volumes folio! Large as this collection seems to be, it is nothing scarcely in comparison with what it was; for we are told by competent judges, that the work originally contained at least fifty volumes folio! To execute such a work, must have required the patience and perseverance of one who might well be called Adamantius, especially when we reflect that it cost him twenty-eight years of laborious study to complete it.† No wonder it was denominated for ages "*Opus Ecclesiæ*," that is, the Work of the Church, although it was executed by a man whom a portion of that very Church

* Horne's Introduction, vol. 2, p. 176.

† Ibid.

had cast out, and hunted like a beast. And yet, under all these untoward-circumstances, he was enabled, by the blessing of God, not merely to prepare this, but many other works, insomuch that Eusebius affirms, that "to give anything like a minute account of them would require a separate and distinct volume!"*

In addition to this, much of his time was taken up in confuting the Heretics of the day. Thus, for example, when Berillus, Bishop of Bostra, denied the divinity of our Saviour, asserting, that before his incarnation, he had no proper subsistence, no proper Deity, but was only a derivative Deity, like a spark from the Godhead, Origen was invited into Arabia, by the special desire of its Bishops, in order to confute him and set him right.† Ever ready, he immediately accepted the invitation, and after great difficulty, at length succeeded in reasoning the heretical Bishop out of his errors, and of restoring him to the fellowship of the Church.

About this time also, Celsus, a celebrated Epicurean philosopher, wrote a book against Christianity, filled with the foulest blasphemy and abuse. Nothing like it, perhaps, has ever appeared. Indeed, its character was such, that it could not pass unnoticed. All felt that it required an answer, and yet no one ventured to attack it, until Origen came out with his work, entitled "The True Doctrine," in which he perfectly demolishes the vile and flimsy production of Celsus. This is said to be the very best of all his writings. And although, amidst the ravages of time, almost all the rest have perished, yet it is a remarkable fact, that this one still remains to attest

* Lib. 6, chap. 32.

† Ibid.

the ability and power of its author. Unfortunately, however, it is still enveloped in a language which few, comparatively, are able to understand. Indeed, it is astonishing, that among all the translations which literary men have produced for the benefit of the public, from the writings of the Fathers, this one, which is spoken of so highly, should have remained to this day a perfectly sealed book. The time is not far distant, we trust, when some one will dare to break the seal, and show us the treasure.

The admirable success which crowned the efforts of Origen, on these and similar occasions, acquired for him the highest reputation for religion and learning ; so that, wherever dissensions or heresies arose in the Church, he was sure to be invoked to come and interpose in its behalf. No man was better qualified. For he was so completely master of every point in debate, on either side, that not only his friends, but his very adversaries, among whom were some of the chief Heretics of the age, were astonished beyond measure, and confessed themselves driven from their ground by the masterly defences which he made. And, as an evidence of their sincerity, instead of retiring as they came, merely to spread discord and confusion wherever they went, they retired as friends, pledging themselves, from henceforth, to defend the truth, and nothing but the truth, as he had represented it to be, in Jesus Christ our Lord.

The singular ability and eminence of Origen, however, excited the envy and rage of many against him, and especially such as were inimical to the faith. Accordingly, as soon as the persecution under Decius broke out, Origen, now far advanced in life, with multitudes of

others, was seized and cast into prison. Here he displayed a fortitude worthy of his better days. Old as he was, he had no fear, no misgivings of heart. Although he was thrown into a loathsome dungeon, loaded with chains, and an iron collar put upon his neck ; although he was doomed to have his feet separated in the stocks, four holes asunder, for many days together, a punishment inconceivably severe ; although he was threatened with fire, and tried with all manner of torments, and so continued, by the command of his judges, till life was almost gone, in order to crush his haughty spirit ; yet it was all to no purpose. None of these things moved him, and, like the great Apostle to the Gentiles, he could say, "Neither count I my life dear unto myself, if so be, I might finish my course with joy, and the Ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."*

How long he remained in this deplorable condition, it is not certainly known ; but it is generally supposed, that he effected his escape in some wonderful, or, as some say, in some miraculous manner. Weak and emaciated, as he was, however, by these repeated distresses, he did not relax his exertions, but spent his time chiefly, after his escape, in comforting those who were labouring under any kind of affliction ; visiting them day after day, night after night, without fail ; writing innumerable letters to his friends, and a thousand other things of equal tenderness and love, until about three years after the Decian persecution had subsided, when, strange to say, he died a natural death, in the city of Tyre, at the advanced age

* Acts xx. 24.

of seventy, A. D. 254.* There his mortal remains were entombed, in the ancient Church of St. Sepulchre, where, tradition says, a marble monument, adorned with gold and precious stones, was erected to his memory.

Thus lived and died, the famous and indefatigable Origen. Take him all in all, he was the most extraordinary and gifted man the world has ever seen. That he had his faults, no one will pretend to deny. He was human, and therefore prone to err, "as the sparks fly upward."† The loftiness of his genius did not protect him; the vastness of his learning did not save him from being carried about like other men, by "philosophy and vain deceit."‡ Indeed, many of his opinions, in regard to matters of faith, were foolish and dangerous to the last degree. Interspersed as they were, throughout his numerous works, under the cover of his mighty name, he did much to corrupt the minds of men, and to turn them aside from the simplicity of Gospel truth. His allegorical and mystical mode of interpreting the Sacred Scriptures, introduced disorder and confusion into the Church of Christ, from which it has never yet recovered. For the impress of his fancies was so fascinating and great, as not only to leave an indelible stain upon the minds of men in the age in which he lived, but in every succeeding age, and will, in all probability, be transmitted through every coming age, till time itself shall be no more.

And yet it cannot be denied, that he was a man of the highest ability and power, of surpassing attainments, of unequalled diligence and zeal, of irreproachable morals

* Euseb. lib. 7, chap. 1.

† Job v. 7.

‡ Col. ii. 8.

and virtue, of invincible patience and courage ; but withal, modest, meek, and humble, as a little child. In the language of another, we may safely say, that “ had the greatness of his judgment been equal to the immensity of his genius, the fervour of his piety, his indefatigable patience, his extensive erudition, and his other eminent and superior talents, all encomiums must have fallen short of his merits. Yet such as he was, his virtues and his labours deserve the admiration of all ages ; and his name will be transmitted with honour through the annals of time, as long as learning and genius shall be esteemed among men.”*

From the writings of this distinguished Father, we propose now to make a few extracts, in order to show what were the standing Orders of the Ministry in his day. If they shall be found, upon examination, to coincide with those already quoted, there can scarcely remain a doubt, but the Three Orders were established in the Church, not only of Alexandria, but in every other Church which Origen visited, or knew anything about. So far as learning is concerned, surely no one will feel disposed to deny but that he was perfectly competent to testify in regard to this matter ; and then, again, so far as his integrity is involved, no one can refuse to believe, that whatever he says may be relied upon, with entire confidence of its truth, because his veracity, as a writer, has never been impeached.

Now then, we find it written in his twentieth

HOMILY ON ST. LUKE.

1. “ If Jesus Christ, the Son of God, is subject to

* Critica Biblica, vol. 3, p. 509.

Joseph and Mary, shall not I be subject to the *Bishop*, who is of God ordained to be my Father? Shall not I be subject to the *Presbyter*, who, by the Divine vouchsafement, is set over me?"

2. "Being twice married excludes from ecclesiastical dignities; for one that is twice married can neither be BISHOP, nor PRESBYTER, nor DEACON."

HOMILY ON EZEKIEL.

3. "Every one shall be punished according to his *degree*. If the Supreme Governor, i. e. the BISHOP, offends, he shall have the greater punishment. A Layman will deserve mercy in comparison of a DEACON, and a Deacon in comparison of a PRESBYTER."

HOMILY ON ST. MATTHEW.

4. "There is a necessity that we should depress the opinion of those who esteem themselves highly, because brought up under parents, or progenitors, who had attained to that dignity in the Church as to *sit on the Bishop's throne*, or to have the honour of *Presbyters* or *Deacons*, (to minister) to God's people."

HOMILY ON PRAYER.

5. "Besides these, (alluding to the debts mentioned in the Lord's Prayer, as common to all Christians,) there is a debt peculiar to such as are widows, maintained by the Church. And there is a debt peculiar to the DEACONS, and another peculiar to the PRESBYTERS; but of all these peculiar debts, that which is due by the BISHOP is

the greatest. It is exacted by the Saviour of the whole Church ; and the BISHOP must suffer severely for it, if it be not paid."

REMARKS.

1. It is hardly worth while to detain the reader with any remarks upon these extracts. They speak for themselves. No language can be plainer than this, in reference to the fact, that Three Distinct Orders of Ministers prevailed in the Church at the time when these passages were penned. Neither are we left to conjecture what those Orders were, for they are mentioned by name, in every paragraph save one, thus: Bishop, Presbyters and Deacons. Now, unless these were *Orders* of the Ministry, perfectly separate and distinct, we confess ourselves wholly unable to divine what they were. To say that Origen means to speak of *one* and the *same* Order, by all these names, or perhaps of *two*, instead of three, is absurd, when they are not only called "dignities," but "degrees;" proving, beyond all question, that these Ministers occupied stations one above the other, the chief of whom is styled "the Supreme Governor," and his seat, "the Bishop's throne."

2. If this be so, it is manifest as anything can be, that Origen was not a Bishop. Great as his talents and acquirements were, he is over and over again called a Presbyter, and nothing but a Presbyter. So he was ordained by Theoctistus at Cesarea ; so he was received at Alexandria upon his return ; so he was deposed by an Egyptian Synod ; and so he was known wherever he went. By no other name was he ever afterwards distinguished, except by the simple one of "Origen, Presbyter

of Alexandria." In short, his own words prove this most amply, where he says, in his Homily on St. Luke, "If Jesus Christ, the Son of God, is subject to Joseph and Mary, shall not I be subject to the Bishop, who is of God, ordained to be my Father?" And yet there are multitudes, in our day, who contend that a Bishop and a Presbyter were the same thing in the Early Church, and although known promiscuously by these different appellations, yet that they sustained the same *rank* precisely.

3. But how, we would inquire, does this notion agree with the passages just cited, in which the *Bishop* is always placed *first*, and distinguished from the *Presbyters*, by being a *single* individual, while they are *many*? Nay, more, why is the Bishop called the "Supreme Governor," if Presbyters are not in some sense inferior? Is it because the former is the chief *Pastor* or *Minister* of the flock, while the latter are his *assistants*, in the government of the Church? If so, then the supremacy of the former would be no supremacy at all, unless there were *grades* or *orders* among the Clergy; or, in other words, a difference between a Bishop and his Presbyters. But this is expressly denied by those who advocate the parity of the Clergy, and hence, it is affirmed by such, that a Bishop and a Presbyter are equal in all respects. Now, if this be so, why is there still a distinction made between a *Preaching* Presbyter or Bishop, and *Ruling* Presbyters or Elders? Is this a distinction without a difference, or not? If not, then we would ask, why the former is invested with full powers to preach and administer the sacraments, while the latter are not? Why is it that the former is considered a *Minister* in every sense, while the latter are really *Ministers in no sense*, being

merely *representatives* of the congregation, or *Laymen*? If there be not a difference here, not only in dignity and power, but in office and gifts, then we confess we know not what should constitute a difference. It matters little by what *names* they are called, if the one is a *Minister* and the other a *Layman*, no sophistry can make us believe that they are anything else.

4. But where do we find any thing like this, in the ministry of the Early Church? Was it thus at Alexandria? Was it thus at Jerusalem? Nay, was Origen a *mere Layman*? or was he a real *Minister*, and yet not a *Bishop*? The whole history of his life is before the reader, let him decide for himself. What say ye? Is it not manifest, that he was ordained by the Bishop of Cesarea, "the *supreme Governor*" of that Church, and not by any *inferior* Governors or Presbyters, as a *Presbyter*, and *only as a Presbyter*, and as such not only yielding obedience to his Bishop, but *preaching* the Gospel continually? Certainly, no one can doubt it. But where, let me ask, is a Presbyter or Elder, on the Presbyterian plan, to be found in any Church, in subjection to a Bishop, or Pastor, who either *before* or *after* his ordination, has the liberty or power to preach? Unless he be a regular Assistant Minister, no Presbyterian Elder, out of the Eldership attached to the Church, exercises any such power. *He is merely a Layman, and nothing more, from first to last.* And hence we are inevitably led to this conclusion, either that the Presbyterian form of Church Government is different from what it once was, or that Elders are deprived of rights under it which they formerly enjoyed. At all events, it is sufficient for us to say, that the ministry of the Primitive Church is

differently constituted from that which the Presbyterians now have. In short, that they have not the Three Apostolic and Divine Orders of the Ministry, which the Church had when Origen served at her altars, in the capacity of an Elder, with power to preach and administer the sacraments, in subjection to his Bishop. The polity of the Church, therefore, instead of being Presbyterian, was Episcopal.

5. There is another point of view, likewise, in which the testimony of Origen may be regarded with more than ordinary interest. Every reader is aware, probably, that Origen is one of the principal authors relied upon, in determining the books which ought to be received into the sacred volume, as inspired Scriptures. Indeed, he is the very first author who gives us a complete list of the Books of the New Testament, and among the first to inform us what belong to the Old.* On this subject, his testimony is esteemed invaluable, and of course is taken by all writers on the Sacred Canon, with almost unlimited confidence, not only on account of his great learning, but unwearied diligence, in procuring authentic and genuine copies of all that the Church possessed. Thus, for example, in a work on the Canon of Scripture before us, by the learned and excellent Professor of Theology, at Princeton, New-Jersey, the venerable Archibald Alexander, D. D., we find the following language: "The first regular catalogue," he says, "of the Books of the New Testament which we find on record, is by Origen, whose extensive Biblical knowledge highly qualified him to judge correctly in this case. He had not only read

* Horne's Introduction, vol. 2, page 81.

much, but travelled extensively, and resided a great part of his life on the confines of Judea, in a situation favourable to accurate information, from every part of the Church where any of these books were originally published. Origen lived and flourished about one hundred years after the death of the Apostle John. He was, therefore, near enough to the time of the publication of these books, to obtain the most accurate information of their authors."* In another place, the same writer says, "Now when we take into view that Origen lived within one hundred years of the time of the Apostles, and that he was a person of most extraordinary learning, and that he had travelled much through different countries, his testimony on this point is of great weight; especially since his opinion is founded on the testimony of the ancients, by whom he must mean, the contemporaries of the Apostles."†

This, we admit, is strong language, and full of just praise, in reference to the testimony of Origen respecting the authenticity and genuineness of all the Sacred Books. But we should really like to know, why the same thing may not be said with equal force in reference to the testimony which he gives us, respecting the Three-fold Order of the Ministry? There is no reason, that we can see, why it should not. And, therefore, we do adopt the same language, word for word, in reference to this subject. We think it just as applicable to the one as the other. For both are matters of *fact*: both are things concerning which he had every means of obtaining accurate information; both are things which he could

* Alexander on the Canon, p. 147.

† Ibid. p. 241.

know, just as well as he could know his own existence, not only from his own knowledge, and observation, but from the testimony of those who were contemporary with the Apostles ; and, therefore, we feel constrained to say, with Dr. Alexander, that " his testimony is of great weight."

6. And now, we would ask, what his testimony is in relation to the Ministry of the Church ? His testimony evidently is, as any child may see, that *the Ministry contained three distinct Orders*, designated by the appropriate names of BISHOP, PRESBYTERS, and DEACONS, of whom, the former is called the Chief Ruler, or " Supreme Governor." This is what he says. This is his repeated declaration, as may be seen in the extracts from his works. This is the testimony of a man who had every means of knowing, and doubtless did know, from the very best authority, even from those who were contemporary with the Apostles, the truth of what he said. It was impossible for him, in the nature of things, to err in reference to this matter. He could not be mistaken, living so near as he did the Apostolic age, on the confines of Judea, where the Church and Ministry were first set up.

7. Accordingly, we cannot avoid the conclusion, that if the testimony of Origen deserves to be regarded with so much favour, in reference to the *Holy Oracles* of God, as to determine what shall be received as such and what not : with the same propriety and force the testimony of the same person may surely be adduced in behalf of the *Sacred Ministry* of the Church ; for if we admit the one to be good and valid, so must we admit the other ; but if we reject the one, on the same ground we ought to reject

the other. But this we are altogether unwilling to do, and, of course, we take his testimony, and insist upon it, that every thing which has been said and urged in favour of its admission, when brought to sustain the Sacred Canon, as we have it, *ought* to be said, and *must* be said, to be consistent, in support of the Threefold Ministry established by our Saviour and his Apostles. For nowhere has he detailed, with more completeness or exactness, the genuine Books of the New Testament, than he has the Sacred Orders of the Ministry to which we refer. This is all-sufficient: this is all we ask; and if it be granted, the point for which we contend is gained beyond all contradiction: insomuch, that the whole ground, from the times of the Apostles till A. D. 250 at least, is covered by the certain and direct testimony of one whose ability was unequalled, whose integrity was unquestioned!

Here, then, we might rest our cause, and bring the matter to a close, were it not that we stand pledged to persevere, and see what Cyprian, the celebrated Bishop and martyr of Carthage, has to say in reference to this subject.

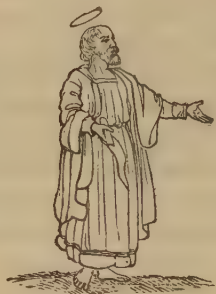




CYPRIAN.

"The lions prowl around, thy grave to guard,
And Moslem prayers profane
At morn and eve come sounding; yet, unscar'd
The holy shades remain ;—
Cyprian, thy chief of watchmen, wise and bold,
Trusting the love of his own loyal heart,
And Cyprian's master, as in age high-soul'd,
Yet choosing, as in youth, the better part.
There, too, unwearied Austin, thy keen gaze
On Atlas' steep, a thousand years and more,
Dwells, waiting for the first rekindling rays,
When Truth, upon the solitary shore,
For the fall'n West, may light his beacon as of yore."

The Cathedral.





VIII.

CYPRIAN.

THASCIUS CÆCILIOUS CYPRIAN was born, as is generally supposed, in the famous city of Carthage, towards the close of the second century, about A. D. 190. It was the misfortune of this man, not only to be an African, but a Heathen by birth. Notwithstanding this, however, he had received a superior education. For Africa was not then, as it is now, involved in the grossest ignorance and superstition ; but, like a well-watered garden, it was clothed with the richest verdure and beauty. In other words, it was not only blest with all the elegancies and refinements incident to civilized life, but it was favoured also with the light of the everlasting Gospel, and all the means of grace.

Few places on the face of the earth enjoyed greater celebrity for rich and splendid structures than Carthage. Few possessed greater advantages for the culture of taste and genius, of mind and morals ; and few, if any, surpassed it in the practice of sound religion and virtue. For a long time, it was the only city in the world which could compete successfully with Rome. Although it was once but a mere colony from Tyre, making no greater pretension to eminence than a small shipping port on the banks of the sea, which it was ; yet it arose, as if by magic,

not only to be the capital of the country, but the mistress of Spain, of Sicily, and Sardinia ; and if it had not been arrested in its career by the desolating fury of the Punic wars, we might have added also, "the mistress of the world." Suffering, as it did, under these repeated devastations, and especially under the conquest of Scipio Africanus, by whom it was burned to the ground, yet still, there was such an unconquerable spirit in the people, that it soon sprang up again, like a phoenix from its ashes, under the mild and benignant sway of some of his successors ; so that, in the days of Cyprian, Carthage had recovered, in a measure, the most of its former glory. But, alas ! it was only for a season ; for in a very little while the proud and fearless Saracen took it, and once more laid its honour in the dust ; and, henceforth, all that remained of Carthage was the lustre of its name, except, perhaps, some few ruins, which neither the blight of war, nor the tooth of time, have ever been able to invade, and which, like those of Tadmor and Palmyra in the desert, are still the admiration and wonder of mankind.

In this splendid and renowned city of the West, Thascius Cyprian was born. Here, too, he was trained up to practise all the rites and ceremonies of his Heathen sires. Here, too, he was favoured, as to his education, with all the advantages that rank and fortune could bestow. Like everything else around, that depended on the genius or skill of man, it was finished. And hence, he became, quite early in life, distinguished for his elegant and classical attainments, and being a most accomplished speaker. Such was the knowledge and taste which he shortly acquired, in relation to these matters, that he was actually compelled to adopt them as a profession. In this way,

he passed his time for many years, giving instruction to all who favoured him with their presence, so that he acquired thereby, not only great wealth, but great consideration. Having naturally a proud and haughty disposition, it afforded him the means of indulging it as he chose. Of course, every luxury and extravagance that could be thought of, were procured, either to decorate his house, or to gratify his heart. All he seemed to care for, and live for, were "the pomps and vanities of this wicked world." Scarcely any man in Carthage could surpass him in the splendour of his equipage. And then, whatever else they might have, he could always be distinguished by the band of servants or clients that followed in his train. Royalty itself, could hardly compete with him, while he literally rioted in all the unrestrained licentiousness and vice so common to the worldling in his day.

And yet this same Cyprian was designed by God to be a chosen vessel of his grace. By some mysterious providence, he became the friend and companion of one Cæcilius, an aged Presbyter of Carthage. Shortly after their intimacy began, he was induced, either from motives of curiosity or respect, to go and hear him preach. The subject happened to be the history of the disobedient prophet Jonah; and such was the interest and power which the preacher contrived to throw into his discourse, that Cyprian could not resist the impression.* After struggling for some time with the depravity and blindness of his corrupt nature, he avowed himself a convert to the faith of Christ, and thus became at once one of the most zealous and decided Christians anywhere to be

* Life and Times of St. Cyprian, p. 11.

found. As an evidence of the gratitude and regard which he felt for this signal display of God's mercy, he immediately assumed the name of the venerable man whose instructions had been blessed to the salvation of his soul, so that ever afterwards, he was just as well known by the name of Cæcilius, as by that of Thascius Cyprian. And then, in order to show the deep and thorough nature of the change that was wrought in him, he laid aside his profession as a teacher, from which he had hitherto derived so much profit and renown ; disposed of all his splendid equipage and estate ; distributed the greater portion of his property among the poor ; arrayed himself in the coarsest attire ; and lived in the humblest and plainest manner possible, insomuch that every one was astonished at the sudden and singular change in his character and person, while many could scarcely credit the evidence of their own senses. But still no one doubted for a moment but that Cyprian was sincere. His holy and blameless life was a living testimony to the truth of what he was. Indeed, such was the singular purity and excellence of all his ways, that he was early singled out by his friends as a most suitable candidate for sacred orders. While passing through his novitiate as a catechuman, he was, of course, ineligible ; but as soon as he became a member of the Christian Church, by the holy ordinance of baptism, he was forthwith ordained a Deacon, A. D. 246 ; and then, shortly afterwards, he was elevated to the Priesthood, by Donatus, his Bishop, when he was a little more than forty years old, A. D. 247.

Soon after he had entered upon the duties of this high office, he was suddenly, and very unexpectedly, elected to fill the place of his lamented predecessor, as

Bishop of the Church of Carthage, A. D, 248. So rapid and wondrous was his progress, that in the space of three short years, he had risen from the humblest station, to rank among the highest dignitaries of the Church. Instead, however, of being elated by his success, he immediately declined accepting the honour thus conferred upon him, by the united suffrage of the See, on the ground, as he alleged, that he was altogether unfit for the discharge of so responsible a trust, beseeching his brethren, at the same time, to appoint some other person in his place, and to allow him to remain where he was. As soon as he had said this, he retired from their midst, to bury himself, as it were, in the solitude and peace of his own quiet home. Captivated as they were, by the extreme humility and disinterestedness of the man, the Laity, as well as the Clergy, were still more impressed with the idea of his entire fitness for the work, and became so solicitous for his acceptance, that they beset his house, night and day, like a besieging host, and never intermitted, till they had actually compelled him by their entreaties to come out, and accept the proffered post!

Scarcely had the newly elected Prelate received his commission, and entered upon the duties of his office, than a terrible persecution broke out, under the inhuman sway of Decius. It was in this same persecution that Origen suffered so cruelly at Alexandria, as we had occasion to show in our notice of that Father. It was not confined, however, to this or that place; but everywhere it raged with unexampled fury, and especially at Carthage, because the Christians of that city had given particular umbrage to the Emperor, by their resistance of his decrees, respecting the worship and glory of their God.

Situated as Cyprian was, it was impossible for him to escape the resentment of the State. For, independent of his offence against the authority of its Head, his eminent piety and worth made him an object of particular dislike. At once, Cæcilius Cyprianus was proscribed by name all over the city and country. The same messenger which carried this unwelcome intelligence to his ears, conveyed also the news, that the only little property which he had saved from the wreck of his estate, was confiscated; and in order to increase the burden of his woes, it was positively ordered that no one should harbour either his person or his goods, upon pain of instant execution. No sooner was this summary mode of procedure announced, than the people seemed to catch the spirit of their chief, and clamored for his blood. Wherever they assembled, the death of Cyprian was the constant demand. The circus not only, but the amphitheatre, every day resounded with the cry, "Cyprian to the Lions! Cyprian to the Lions!"

Perceiving the imminent danger to which he was exposed, by his continuance in the city, Cyprian thought it most advisable to retire—not, however, for the purpose of avoiding his inevitable fate, but simply for the purpose of saving the Church from utter ruin and distress. Thus, for example, in the very first epistle which he wrote to his clergy, after his departure, he explains his conduct by saying, "I salute you, dearest brethren, being, through God's blessing, in safety; and I would that I might soon obtain permission from heaven, and find fitting occasion to return to you, both to your joy and my own. For what would both my pleasure and spiritual interest point out as the best place for me, but that in which the providence

of God made me a Christian? But however trying it may be to remain still separated from you, it is my first duty to promote the peace of the community, and to remain here; lest my return should excite the rage and malice of the Gentiles, and I, who ought to consult peace in all that I do, should become the chief occasion of violence."*

As might have been foreseen, he was assailed for this, with all the rancour and bitterness which the disappointed rage of man could invent. Not only did the Heathen assail him, from every quarter, as a mean, cowardly fellow, but Christians, and we are sorry to add, no less personages than the dignified clergy of Rome, in their Letters to the Church of Carthage, and even to himself. The answer which he returned to this insolent attack upon his character and conduct as a Bishop, contains one of the most delicate rebukes ever penned; while it vindicates his own unsullied dignity and fame in the gentlest and happiest style. For it would seem from this, and other records, that it was customary for Bishops to retire under circumstances like the present, in order that they might spare their flocks from destruction. So did Dionysius, the Bishop of Alexandria, at that very time,† and so did Gregory, Bishop of Neocesarea, who went so far as to say, that he did it by an express revelation from Heaven. With these and similar examples before him, Cyprian thought that he was perfectly excusable for the course he had taken, and especially when his object was not to save himself, but his Church, from utter wasting and distress. Indeed, this is so apparent in

* Epis. 7.

† Euseb. lib. 6, chap. 40.

all the Letters which he wrote to the Clergy and people of his charge, at this period, that we cannot bring ourselves to doubt the truth of what he says, after reading the effusions of his soul.*

It was during this absence that some of the Lapsed were received again to the fellowship of the Church, by certain Presbyters of his own, upon the urgent recommendation of the Confessors and Martyrs at Carthage, without regard to the prescribed penances and forms. They were, in fact, urged on in the most indecent and hurried manner, to the performance of this act, for the purpose, evidently, of creating disturbance in the Church. When Cyprian heard of it, he was astonished beyond measure, because it was contrary, not merely to his own express commands, but his earnest entreaties and prayers. Again and again, he addressed them on this subject, expostulating with them, in the plainest and strongest terms, to discontinue their practice; and when he found that this would not answer, he threatened to excommunicate the whole of them, for their continued and obstinate resistance of his will. But it was all to no purpose; for they thought themselves perfectly safe, so long as he remained in seclusion; and, therefore, they went on defying his authority and threats. Those who had the effrontery to do this, were among the ablest Presbyters of his See. Indeed, six out of the eight, that were attached to the Church of Carthage, banded together under the disappointed creature, who had once been his rival, for the purpose of making him as uneasy and wretched as they very well could. Everything that malice or

* See Epistle X. to the Martyrs and Confessors.

envy could invent, was done to prejudice the minds of his own flock against him, and create a division in the Church. The excitement became intense. At length, when the crisis was at hand, it was rumoured that Cyprian was on his way home. Novatus heard the intelligence with surprise, and fearing it might be true, set off immediately for Rome, in order to save the very little character and rank which remained to him, from utter ruin and reproach. There, he hoped to be cordially received; but contrary to his expectations, he found multitudes entertaining directly the opposite views, in respect to the Lapsed, accounting them not only unfit to receive the communion forever thereafter, but denying it to them, in the very extremity of their desire, at death.* Among those who favoured such views, was a Presbyter at Rome, by the name of Novatian. He, too, like Novatus, was a most unprincipled wretch, and a promoter of schism. And yet, strange as it may seem, these two men, who were so diametrically opposed to each other in sentiment, respecting the Lapsed, became, all at once, sworn friends. Novatus determined to support Novatian. The movement was popular, and it was not long before they succeeded in creating a schism, which spread ruin and distress every where, for centuries to come.

Shortly after Novatus left Carthage, the Emperor Decius died, and then Cyprian returned from the place where he had been concealed one year and four months, A. D. 251. As soon as circumstances would permit, he invited all the neighbouring Bishops to meet him in Council, to take into consideration the case of the

* See Life and Times of St. Cyprian, by Poole, p. 145.

Lapsed, and adopt some general rules by which they should be governed. They met agreeably to his request, and one of the first things he did, was to apprise the Council that he had received letters from Cornelius, informing him and them of his election to the Episcopate of Rome. Scarcely had the fact been announced, than a deputation arrived from Rome, with the news that Novatian, the companion of Novatus, was chosen. Cyprian, and all the Council, were taken by surprise. As yet, they had no idea of the course that he was pursuing. Although difficulties were known to exist, no rumour had reached Carthage of a schism in the Roman Church. And hence, when they were assured that Novatian was elected Bishop of that See, and not Cornelius, as they had every reason to believe, they were altogether in doubt what course to pursue; whether to acknowledge the former and reject the latter, or, on the contrary, to reject the former and proclaim the Episcopate of the latter, as their custom was, upon the receipt of such letters. The Council was divided, as well as surprised, at the novelty of the occurrence. In this dilemma, however, they were not destined to remain long; for just as they were debating the matter, two of their own number, who had been present at the ordination of Cornelius, returned and gave an account of everything they saw. Their testimony was confirmed, too, by the arrival of other messengers whom Cornelius had despatched with special letters to Cyprian, detailing all the facts. When the Council heard these explanations, they were perfectly satisfied who was entitled to the Episcopate of Rome; and hence, it was unanimously resolved, not to countenance for a moment the pretensions of Novatian, but to advise

the messengers to return and do all in their power to promote unity and peace. And in regard to the Lapsed, it was decreed that they should be received again into the bosom of the Church, upon their giving satisfactory evidence of deep and hearty contrition, and not altogether excluded from the sacrament of the body and blood of our Lord.

When the news of this decision reached Rome, Cornelius called together a Council of the neighbouring Clergy, at which Eusebius says,* "there were present sixty *Bishops*, and many more *Presbyters* and *Deacons*," all of whom concurred in the views expressed by the Council of Carthage, with respect to the Lapsed, with the additional decree, as their duty was, of excommunicating Novatian and all his adherents from the communion of the Church, for their late schismatical attempt to impose a rival Bishop upon that See. About this time, another Council was called at Antioch, consisting of all the Eastern Bishops, who, in like manner, approved of the sentiments and decrees already detailed. In this way, the Heresy of Novatian, and the case of the Lapsed, were finally settled, as if by acclamation.

Upon the return of Caldonius and Fortunatus, two Bishops who had been despatched to Rome by the late Council of Carthage, to learn whatever they could concerning the schism of Novatian; another Council was convened in the following year, A. D. 252, and then, after hearing their report, it was unanimously resolved to pursue the same mild and gentle course, in reference to the Lapsed, as they had hitherto done, while they as

* Lib. 6, chap 43.

cordially approved of that which Cornelius and his associates had taken, in reference to Novatian and his friends. And, instead of resting here, they gave an example to the world, of the clean, unsparing discipline which was exercised in those days, of cutting off at a stroke, Felicimus, the Deacon, and the five Presbyters, hitherto noticed, who were concerned with Novatus, at Carthage, in admitting the Lapsed to communion, and sowing dissension in the Church, contrary to the repeated protestations of their Bishop. Thus fearlessly and openly did this early assembly of rulers come to the aid of a Bishop, and stand by him in the discharge of his duty, whenever any of the Clergy dared to rise up in rebellion against their lawfully constituted head.

While these things were going on, one of the most dreadful plagues ever known, broke out and traversed almost the entire world. Scarcely a town or a hamlet escaped: for, "there was not a house, where there was not one dead." Every street in Carthage was literally choked up, with unburied corpses. Indeed, there were very few persons left, equal to the labour of performing the many offices that were required.

Under these awful circumstances, Cyprian called together his Clergy and people, and after delivering to them one of the most spirited and pathetic addresses on the subject of charity to our neighbour, that ever fell from the lips of a mortal, they all united, with one heart and one mind, not only in administering to the wants of the dying, but in endeavouring to clear the streets of those who had perished, forsaken and unblest. For this one act, they obtained, as they deserved, the lasting gratitude and praise of men. Even their enemies, their persecu-

tors and maligners, were struck dumb by the bold and magnanimous spirit which they evinced, for the calamities of the lost. It made an impression upon the Heathen mind, which was not speedily erased, and, perhaps, was one means, under God, of their ceasing to persecute a people, who could treat their worst foes with such unequalled tenderness and regard.

As soon, however, as the plague subsided, and men began to breathe a little more freely, a question arose in some part of the Western Church, respecting the Baptism of Infants; whether it should be performed on the third or fourth day after their birth, as the custom had been, or defer it till the eighth day, according to the ancient Jewish rule in reference to circumcision, in the place of which it was. Fides, an African Bishop, in opposition to the general practice of the Church, maintained with considerable asperity and zeal, the latter opinion. The subject, although of little importance, seemed to attract a good deal of attention. Many of the Prelates were arrayed against each other, in defence of one or the other of those days. At length, Cyprian, who was ever fond of peace, stepped in between the disputants, and had a Council called of sixty-six Bishops, at Attica, A. D. 253; and there, after considerable discussion, it was resolved, that Baptism ought not to be deferred to any particular day, but that it ought to be administered as soon as convenient after the child was born. Thus, in a letter which Cyprian wrote to Fides, probably at the request of the Council over which he presided in the capacity of Primate, he says, "As to the case of infants, of whom you said, that they ought not to be baptized within the second or third day of their birth, and that the

ancient law of circumcision should be so far adhered to, that they ought not to be baptized till the eighth day, we were all of a very different opinion. We all judged that the mercy and grace of God should be denied to none. Our sentence, therefore, dearest Brother, in the Council, was, that none by us should be prohibited from Baptism, and the grace of God, who is merciful and kind to all.”* The question before this early Council was, not whether infants were fit subjects for Baptism, or rather, no subjects at all, as the Baptists contend; but whether they ought to receive that holy ordinance on the eighth day, or any other intervening day after their birth, as the custom of the African Church had hitherto been. Surely no one will have the hardihood to say, after such an express declaration to the contrary, by at least sixty-six Bishops, that infant Baptism was not the practice of the early Christian Church, so far as Africa is concerned, A. D. 253.

Shortly after this, another Council was called by Cyprian, at the request of the Spanish Bishops, with the view of determining what course should be pursued in relation to Basilides and Martialis, two of their own number, who had fallen away during the late persecution, and still retained their places. This Council, which is said to have been composed of thirty-seven Bishops,† was unanimously of the opinion, that they ought to be deposed from the ministry, and never again restored, not even to lay communion, except upon the most satisfactory evidence of contrition.

* Life and Times of St. Cyprian, p. 308.

† Burton's Ecc. Lec. vol. 2, p. 351.

The last, or the last but one, of all the Councils in which Cyprian presided, was summoned soon after this, to consider the question, whether persons who had been baptized by Heretics should be received into the Church, without a repetition of that rite. This was a delicate point to touch, about which much diversity of opinion prevailed. And yet, after mature deliberation, it was *unanimously* decreed, that all such persons should receive Christian Baptism from the hands of a *lawfully ordained minister*: and this, instead of being a *novelty*, which had just took its rise, was solemnly asserted ever to have been the practice of the African Church.*

The Bishop of Rome, however, and some others, disliking the decision of this Council, because it was contrary to their practice, began to abuse Cyprian and all his associates in the most outrageous manner, insomuch that another Council was immediately summoned by St. Cyprian, at which eighty-seven Bishops were present, when the whole subject was again considered, and, as in the other case, it was *unanimously* decreed, that those who had been baptized by Heretics, should be rebaptized before their admission to the communion of the Church, declaring in the most explicit terms, that all such baptisms, if baptisms they could be called, were unlawful and invalid, and, of course, ought not to be allowed. Here, too, was another important principle settled by this branch of the early Catholic Church, which it had been well for the Church in all ages had she been more careful to maintain. True, the Church of Rome, depraved as

she is, has the courage to maintain it now, against the sarcasm and abuse of almost every other Church ; and we trust she may hold on. Formerly she stood alone in her opposition to the practice, now she stands almost alone in favour of it, as a beautiful specimen of a Church that never changes in its course ! Certain it is, that while others have changed, she has changed too. *So far* she happens to be right *now*. How long it will continue, God only knows : but we trust, that her practice in this respect will be followed, till every child not only, but every adult, which has been brought into the Church by Lay Baptism, or, indeed, by any other Baptism, than that administered by a regularly authorized minister, will be pronounced unbaptized, because it is inconsistent with the usage of one of the most pure and venerable branches of the Catholic Church !

Scarcely had this Council closed its sittings, than Aspasius Paternus, the Pro-consul of Africa, ordered Cyprian to appear before him. When Cyprian came, he stated that he had received an order from the Emperor Valerian, requiring all persons who professed any other than the religion of the state, which was idolatry, to demean themselves accordingly, or take their chance. And then telling him, that he must have an immediate answer, he asked him which he would do—sacrifice to the gods, or adhere to his Faith ? Cyprian replied, by saying, “ I am a Christian, and a Bishop : I acknowledge no other Gods, but one only true God, who made Heaven and earth, and all that is therein. This is He whom we Christians serve, to whom we pray, day and night, for ourselves and for all men, and for the happiness and prosperity of the Emperors.” And is this, then, thy

resolution? said the Pro-consul. "That resolution," replied the martyr, which is founded in God, cannot be altered." Are you ready then, said Paternus, according to the edict of Valerian and Gallienus, to be exiled to the city of Curubis? "I am ready," said Cyprian.

As soon as the Pro-consul had thus received the profession of Cyprian, and appointed the place of his banishment, he endeavoured to extort from him the names of his *Presbyters*: for, said he, my commission extends not only to the *Bishops*, but also to the *Presbyters* of your party: I ask you, then, who are the *Presbyters* in the city? The Bishop replied, "Your laws have well provided against the abuse of informers: in obedience to them, I refuse to betray my brethren; they may be found, however, in their own places." But, I well know who they are now, and in this place, said Paternus. Cyprian replied, "It is equally contrary to the discipline of their order, and to the spirit of your laws, that they should expose themselves unforced: yet they may be found by you, if you do but seek them out." Paternus then said, They shall be found out: for I have commanded that none shall hold assemblies any where, nor enter your cemeteries; and if any venture to disobey this wholesome provision, they shall suffer death. The only answer Cyprian deigned to make was, "Obey the orders which you have received."

Immediately the command of Paternus was obeyed, and Cyprian was on his way to Curubis, attended by Pontus his Deacon. It was a delightful place, standing on a Peninsula within the Lybian sea, not far from Pentapolis, and only about forty miles from Carthage. Here, he was allowed every liberty and comfort consistent with

his state, and contrary to the usual custom, was treated not only with marked attention and respect, but was allowed the privilege of constant and unrestrained intercourse with his friends. All this was exceedingly grateful to his heart, and did much to mitigate the burden of his lot.

But still his exile was far from being wearisome or void. For he was constantly occupied in writing letters, either to his Church and friends, or in preaching the Gospel to the Heathen. Indeed, there seems to have been a peculiar providence in this, as well as in many other cases of a like character, that wherever the proscribed Bishops were sent, instead of spending their time in idle regrets and tears, which could effect no possible good, they were constantly allowed the privilege of making known the glad tidings of salvation to every one they chose. It was, doubtless, the means under God of carrying the Gospel into parts where it had never been known, had it not been for the persecuting spirit of the times. And thus, what seemed at first to the eye of man peculiarly distressing, was attended with the happiest results. Men, eminent for their piety and worth: nay, the master minds of the Church were sent forth to rear the standard of the cross, and to carry the light of the Gospel into the darkest corners of the earth. There, the pure, unadulterated word, not only was proclaimed by such; but a living example was exhibited, modelled after that word, entirely in conformity with it. So it was in the case of Clement of Rome, and so it was in the case of Cyprian. Thus, no greater benefit could have been conferred upon Curubis, than the presence of such a man. And we doubt not, when the secrets of all hearts

shall be revealed, it will appear that many souls were given him as seals of his ministry, which will rise up in the judgment of the great day to bless God that Cyprian was banished to that benighted, but beautiful abode.

He was not allowed, however, to remain long in that situation. Indeed, he had a presentiment that his exile would be short. For the very first night of his stay at Curubis, Pontus tells us in his life of St. Cyprian, that he had a vision which seemed to indicate both the time and the manner of his death, so that he was frequently in the habit of saying to his friends, that he should probably be beheaded in the course of a year. Whether his anticipations were realized or not, we shall presently see; but it is a fact worthy of note, that before the expiration of that time, he was recalled from his exile by Galerius Maximus, who had succeeded Paternus in the Pro-consulship of the state. But still this was not done, for the purpose of showing him any particular lenity or favour; but simply for the purpose of having him at hand, whenever the occasion should require. Here, then, he found himself once more at Carthage, after an absence of eleven months, occupying his own beloved home. Sweet and precious as it was, there was still something gloomy about it. The very trees seemed to wear the livery of the tomb. In addition to this, the whole aspect of the times indicated the approach of some terrible catastrophe. One day while he was meditating upon these silent and admonitory tokens of his fate, an edict from the Emperor arrived, in which it was decreed, that all persons of whatever character or station in life, and especially the Clergy of the Church,

should be required to do sacrifice, or suffer unto death.*

When this edict was received at Carthage, Galerius, the Pro-consul, had gone to Utica, for the benefit of his health. There, however, the Bishop was cited to appear; but choosing rather to suffer at Carthage, if he must, in the midst of his own people, he refused to comply, and by some means made out to seclude himself until the Pro-consul should return. As soon as he did so, Cyprian appeared at home. There he awaited his summons, in calm and dignified composure. At length, it was sent. Although it was not unexpected, yet he was finally taken by surprise. For, one day as he was walking in his garden, musing upon the uncertainty of life, two officers of the court suddenly appeared and carried him off in a chariot to a place called Sextus, about six miles distant, where Galerius was staying. Here he was put under guard, and conveyed to the Palace of the Pro-consul, who remanded him for trial on the following day.

All Carthage was in an uproar when the news of Cyprian's arrest was made known. Multitudes of all ages and ranks, lined the road to S x us. In a few hours it was full of Christians. Around the house, especially, where Cyprian was confined, dense masses were collected of his own afflicted people. There they stood, it is said, all day, weeping and praying for their beloved one. Neither did the watches of the night disperse them, because they were as immovable as a rock. Cyprian was apprized of their condition, but he was tranquil and

* See Cyprian's eightieth Epis. to Successus.

serene. At length, when the day dawned, the last that ever dawned upon the mortal eyes of this dear saint, he was led forth once more as a lamb to the slaughter, amidst the cries of a myriad tongues. It was too early for business. Gallienus had not yet appeared in the Prætorium. Weary and faint, Cyprian was told to be seated. Availing himself of the offer, he waited patiently the hour when Galerius Maximus should resume his station on the throne. In a little while he came, attended by a crowd, and when Cyprian was arraigned, he said, "Art thou Thascius Cyprian?" Cyprian answered, "I am." "Art thou he," said Maximus, "who hath borne the highest offices of their religion, among the Christians?" "Yes," answered the Bishop. "The most sacred Emperors have commanded that you offer sacrifice," said the Pro-consul. "I will not offer sacrifice," replied Cyprian. "Be persuaded," said he, "for your own sake." Cyprian replied, "Do thou as thou hast received orders; for me, in so just a cause, no persuasion can move me."

The Pro-consul seemed rather inclined to desist, but after consulting with his comrades, he pronounced the following sentence, with emotion. "Thou hast long lived," said he, "in impiety, and hast made thyself the centre of a band of pestilent conspirators; thou hast acted as an enemy to the gods, and to the sacred laws of Rome; neither the pious and most august princes, Valerianus and Gallienus, nor the most noble Cæsar Valerian, have been able to recall you to a dutiful adherence to their religion. Since then, thou art convicted as the author and instigator of so many iniquities, thou shalt become an example to those whom thou hast

seduced : the authority of the laws shall be vindicated by thy blood." After these words, he pronounced the following sentence, which was written upon his tablet, saying, "I WILL THAT THASCIUS CYPRIAN BE BEHEADED."*

The only reply which escaped the venerable Bishop was, "Thanks be to God, who is pleased to set me free from the chains of this body ;" while the crowd of Christians who surrounded him, as if moved by one common spirit, instantly exclaimed, "Let us be beheaded with him." It was a sublime and generous impulse, well worthy the cause and the occasion that gave it birth. Such an instance of devotion and heroic regard for the interests of another, is almost without a parallel in the history of men ; and yet fully verifying that remarkable passage of St. Paul, where he says, "that scarcely for a righteous man will one die ; yet, peradventure, for a good man some will even dare to die." † Here it was evinced in all its majesty and truth.

And yet the muttered prayer of these heroic ones came forth unheeded from their lips. All the Magistrates or the Heathen cared for, was the single death of him who had just received his sentence. And this they lost no time in effecting. For he was immediately taken into an open field, in the vicinity of the palace, where a vast crowd had assembled to witness the result. After allowing him to put off his upper garments, or Episcopal Robes, and to offer up one short prayer, upon his bended knees, to the Father of Mercies, he stood up in the calm and dignified attitude of one who had "had power with God, and prevailed." ‡ The executioner was almost petrified at

* Life and Times of St. Cyprian, p. 416.

† Rom. 5, 7.

‡ Gen. 32, 28.

his appearance ; but the venerable Bishop, with a sweet and benignant smile, entreated him to do his duty. And then, after tying a bandage over his own eyes, and placing his hands behind him in a position to be bound, by one of his Presbyters named Julian, and a Deacon, who were present, he declared himself ready. In a moment the head of Cyprian was severed from his body !

Not a word was uttered. The vast crowd stood motionless till the blood began to flow upon the ground ; and then the effort seemed to be spontaneous to save it from mingling with the dust. Handkerchiefs were steeped in it by all his numerous friends, and preserved as relics too precious to be lost. In doing so, it was astonishing how they could be so reckless ; for each one acted as if no danger was at hand. Although it is evident they might have been proscribed or taken on the spot, still no one seemed to heed, but gathered round the lifeless corpse as it lay exposed all day in the sun, and then took it up by permission of Galerius and buried it by night, on what was called "the Mappalian Way." There, in that frequented place, and also where he fell, the people of Carthage afterwards built two churches of great magnificence and size, to commemorate the glorious memory of Thascius Cæcilius Cyprian, who fell a Martyr, at the age of 65 or 70, A. D. 258.

Cyprian is said to be the first Bishop of Carthage that ever wore a martyr's crown. If this be so, it is rather remarkable, when we take into view the many and violent persecutions of the day. And yet he was a host—a perfect Holocaust by himself. No man could have been selected who possessed so much moral excellence as he : no man occupied a higher place in the affections of his

fellow men : no man wielded greater influence or greater power than he, among the dignitaries of the Church, and certainly no man exercised it with greater lenity and skill. From his first entrance upon the Christian life, he took a high stand. That stand he never lost. Whether we consider him in reference to his superior piety or prudence, or wisdom, the same lofty and noble bearing always marked his course. If he was not one of the ablest, as some affirm, he was certainly one of the purest and best of men. No writer, we believe, has ever dared to lisp a word against his veracity or virtue. All seem to be actuated by one spirit, in pronouncing him to be without a fault in either of these respects.

In adducing his testimony, therefore, in reference to the *Ministry* of the Church, we feel that we are quoting the writings of a man who certainly may be relied upon with entire confidence. Besides, it is manifest, not only from his extensive correspondence, but from his position in the councils of the Church, that he was perfectly familiar with every thing appertaining to her character and ways. Indeed, it was impossible, in the very nature of things, that it should be otherwise. Cyprian surely *did know* what sort of a Ministry there was, just as well as he knew his own existence, or else he never could have penned such language as we find in many of his works. Thus, for example, when he had arrived at his place of refuge, he sat down and wrote to his Clergy a long letter respecting the manner in which he would have discipline maintained in his absence. Not having the letter by me, from which to quote, the following abstract is given from Poole's Life of Cyprian. It is

numbered, as all his Epistles are, to distinguish them from each other, according to their date, thus :

EPISTLE V.

1. "Having acknowledged the good providence of God in his present security, he exhorts his Clergy to give the greater diligence to the affairs of the Church ; since his part in them had now devolved on their management ; and since the state of Carthage, and his own office, more obnoxious to popular vengeance, permitted not his return. He then beseeches them, if possible, to restore all things to peace and quietness ; and he suggests a present rule of conduct to this end, that *the Presbyters whose office it was to visit the confessors in their prisons should not crowd about them in too great numbers ; but that they should go separately, each attended with his single Deacon ; that the attention of the Heathen might not be arrested, nor their suspicions needlessly excited ; that the Priests might not be debarred their duty in administering the Holy Eucharist to their imprisoned brethren, nor they be deprived of the privileges of communion : 'for we ought,' says he, 'as servants of God, to adapt ourselves to the present times, meekly and humbly ; to concert means of quiet, and to have respect even to the feelings of the people.'*"*

EPISTLE XII.

2. "Since summer," says he to the same Clergy, "has already commenced, which is a season abounding

* Life and Times of St. Cyprian, p. 83.

with serious sickness, I think that some indulgence ought to be granted to our brethren, and that those who have received letters of communion from the martyrs, and may hope through their privileges to be accepted by God, if they are seized with any grievous and dangerous illness, may make confession of their fault before any *Presbyter who may be present, without waiting for my return*; or, if a *Presbyter* cannot be found, and death seems near at hand, before a *Deacon*, so that by imposition of hands, in order to their penance, they may approach the Lord in that peace of the Church which the Martyrs would have bestowed upon them by their letters. The rest of the people, also, who have fallen, I would have you support by your presence, cherishing them with appropriate encouragement, that they may not entirely fall away from the faith and from the mercy of the Lord: for they who in meekness and humility, and true penitence, persevere in good works, will not be so forsaken by the gracious help of the Lord, as not to be partakers of the mercy of God." *

EPISTLE V.

3. "I regret to hear that some of you, (speaking of some confessors,) actuated by pride and impudence, employ yourselves in exciting discord; and they cannot be governed by the *Deacons* or the *Priests*; but so demean themselves that the illustrious splendour of many and excellent confessors is tarnished by the disreputable manners of a few. Such persons ought to dread, lest they

* Life and Times of St. Cyprian, p. 109.

should be expelled from the society of the good, being condemned by their testimony and judgment. For he is the truly illustrious Confessor for whom the Church has not to blush afterwards, but in whom she still glories. As for that which my brother *Presbyters*, Donatus and Fortunatus, Novatus and Gordius, have written to me, I have been able to answer nothing alone; since I have determined, from the beginning of my *Episcopate*, to do nothing by my private judgment without consulting you, and without the consent of the people. But when God shall permit my return, we will determine what ought to be done together, as our mutual dignity demands." *

EPISTLE IX.

4. "I have long foreborne, dearest brethren, to interpose in this affair, hoping that my silence would rather tend to the peace of the Church; but now, since the rash and hasty presumption of some threatens to disturb the honour of the Martyrs, the modesty of the confessors, and the peace of the whole body of the people, I can remain silent no longer, without danger to the Church in general, as well as to my *own authority*. For what danger may we not anticipate, when some *Presbyters*, forgetful both of the Gospel and of *their place*, and slighting both the judgment of God which is to come, and *his Bishop now placed over them*, arrogate to themselves the *sole authority*, with an unprecedented impudence. And I would that the injured Church were not a sufferer by their arrogance. *The insulted dignity of*

* Life and Times of St. Cyprian, p. 119.

the Episcopate I could overlook and bear, as I have often done, but now there is no place for forbearance, while the brethren are being led astray by some of your body, who endeavour to win upon the Lapsed by their groundless pretences of restoring them to the peace of the Church, and, in fact, cajole them to their ruin. The very Apostates know that they have committed the most heinous offence. . . . For these things the anger of God is expressed against us night and day. For not only in visions of the night are we reproved, but young children, moved by the Holy Spirit, recount to us, day by day, those rebukes which the Lord will have to be uttered against us. Of these things I will give you a more particular account when the mercy of God shall restore me to my Church; meanwhile, if those among you who act so rashly and proudly, with such forgetfulness of their duty to man, and of their fear to God, still continue such a perverse conduct, *I am determined to put forth that power with which the Lord hath endued me, and to suspend them from their office* until they may be heard and judged before me, and before the Confessors themselves, and the whole body of the Church." *

EPISTLE XL.

5. "God is one, and Christ is one, and the Church one, and *there is one Episcopal chair*, founded on a rock by the word of the Lord. It is impossible that any altar can be erected besides the one altar, or any *new Priesthood* added to the *one Priesthood*. Whoever gathers

* Life and Times of St. Cyprian, p. 122.

from other sources, scatters. Let no one, dearest brethren, induce you to wander from the ways of the Lord. Let none snatch you, who are Christians, from the Gospel of Christ. From the Church let none separate the sons of the Church. They who will perish, let them perish alone. They who have seceded from the Church, let them alone remain without the Church. They who have rebelled against the Bishops, let them alone be separated from the Bishops." *

EPISTLE LXIX.

6. "The Bishop is in the Church, and the Church in the Bishop; they who are not with the Bishop, are not in the Church; and they miserably deceive themselves who, not maintaining communion with the Bishops of God, think cunningly to insinuate themselves into the Church, by communicating with certain others; whereas the Church, which is one and Catholic, will not endure separation and schism, but is united and consolidated through all its parts by the cement of an united Episcopate." †

EPISTLE III.

7. "Cyprian to his Brethren the PRESBYTERS and DEACONS of Rome. Health!

"When there was an uncertain rumour, dearest Brethren, among us, of the departure of that excellent man, my colleague, ‡ and we were doubtful what to think, I

* Life and Times of St. Cyprian, p. 187.

† Ibid, p. 190. Ad. Pupianus.

‡ Fabian, Bishop of Rome.

received your letters at the hands of Crementius, the Sub-deacon, by which I was fully informed of his glorious exit; and I was exceedingly rejoiced, that the honour of its close was worthy of the integrity of his administration. I congratulate you very highly, because you perpetuate his memory in so illustrious a testimony; so that through you, I am acquainted with the splendid reputation of your *Bishop*, and an example of faith and virtue is thus afforded me. For the fall of a Bishop is not more pernicious as an example of defection, than his fidelity is useful and salutary for the imitation of his Brethren. . . . I wish you, dearest Brethren, continued health." *

EPISTLE LXXII.

8. Writing to Stephen, Bishop of Rome, he says, "By common consent and authority, dear Brother, we tell you farther, that if any PRESBYTERS or DEACONS, who have been either ordained before in the Catholic Church, and have afterwards turned perfidious and rebellious against the Church, or have been promoted by a profane ordination, in a state of schism, by false Bishops and Anti-Christ, against our Lord's institution: that such, if they should return, shall only be admitted to lay-communion." †

EPISTLE LXX.

9. In this Epistle, which was written to Successus, Cyprian states that "Valerian had directed his rescript

* Life and Times of St. Cyprian, p. 90.

† Bowden's Works, vol. 1, p. 50.

to the Senate, in which it was decreed that BISHOPS, PRIESTS, and DEACONS, should be condemned by a summary process; but that Senators, and other men of noble rank, should be deprived of their dignity, and should forfeit their goods; and that, if they still persisted in the Christian faith, having already forfeited the privilege of rank, they too should be capitally punished. That the possessions of matrons should be forfeited, and themselves banished; and that any of the officers of the Royal household who either then professed, or had professed before the name of Christ, should suffer fine and confiscation, and be sent in chains to the imperial possessions.”*

REMARKS.

1. Here is a body of evidence, surely, in relation to this subject, perfectly conclusive. More, perhaps, than we need, to establish the point in question; but no more than we wish to lay before the reader for his particular benefit and use. For the object is, to let him see the passages *entire*, and not *mutilated*, as they sometimes are. From these, what is the inference? Is it not that there were *three distinct Orders of Ministers* every where in vogue? Was it not so at Carthage, for example? Does not Cyprian address the *Presbyters* and *Deacons* of that city, as their absent *Bishop*, again and again? Does he not prescribe rules for their conduct in visiting the long array of Confessors in their prisons? Does he not give them direction how to proceed in case any of them were seized with any grievous and dangerous illness? Nay, does he not mention *four* of these Presbyters by *name*,†

* Life and Times of St. Cyprian, p. 409.

† Epis. 5.

and intimate that they had proposed for his decision some difficult question in reference to the Lapsed, which he had refused to answer, simply because it was a delicate point, and one which he did not choose to determine, without first consulting with them and his people, as he had hitherto done, ever since he held the Episcopate of their Church? Certainly, these are plain matters of fact, which every reader may see can be answered only in the affirmative, to wit, that Cyprian was Bishop of Carthage, with four Presbyters at least, and as many Deacons, to assist him in the discharge of his duties.

2. Admitting this to be the case, a question may arise respecting the *ministerial* powers of the latter; that is, whether these *Presbyters* and *Deacons* were *Ministers* in the proper sense of that word, or only *Lay Officers*. Now, in reference to this point, we think there can hardly be a doubt, when it is remembered "that the office of Presbyters was," as Cyprian says, "to visit the confessors in their prisons; and that they might do this without suspicion, he advises them not to go in large numbers, but to go *separately*, attended by a *single Deacon*, in order that they might not be debarred their duty in administering the *Holy Eucharist* to their imprisoned Brethren:" And in case of emergency, or any dangerous illness, he informs them that persons in this situation may make their confession to a *Presbyter*, without waiting for his return; but if a *Presbyter* could not be obtained in time, and death was inevitable, a *Deacon* might receive it, so that "by imposition of hands, in order to their penance, they may approach the Lord in that peace of the Church which the martyrs would have bestowed upon them by their Letters." Here, then, is ample evi-

dence to show that these *Presbyters* and *Deacons* were *real Ministers* of God, inferior to the *Bishop*, because they dispensed not only the *Word*, but the *Sacrament* of our Lord. Accordingly, they were not *Layman*, as the *Presbyterians* contend.

Thus, for example, in their Confession of Faith, where the Government of the Church or the Constitution of its Ministry is described, it reads as follows, viz.

CHAPTER V. OF RULING ELDERS.

“Ruling Elders are properly *the representatives of the people*, chosen by them for the purpose of exercising government and discipline in conjunction with *Pastors* or *Ministers*. The office has been understood by a great part of the Protestant Reformed Churches, to be designated in the Holy Scriptures by the title of *Governments*; and of those who rule well, but *do not labour in the word and doctrine*.”

CHAPTER VI. OF DEACONS.

“The Scriptures clearly point out *Deacons* as distinct officers of the Church, whose business it is to take care of the poor, and to distribute among them the collections which may be raised for their use. To them, also, may be properly committed the management of the *temporal* affairs of the Church.”

4. There is not one word said here respecting “Ruling Elders, or *Presbyters*, and *Deacons*, having any *ministerial* powers, such as preaching the Gospel and ad-

ministering the Sacraments, but expressly the reverse ; for it is asserted, “ they do not labour in word and doctrine,” and, moreover, that the former are only *lay* assistants to the Pastor or Minister, in the Government of the Church, while the latter are mere almoners to the poor, or stewards of the funds. It is not necessary, therefore, to prove that, in the estimation of Presbyterians at least, Ruling Elders and Deacons, as distinct from Pastors or Bishops, have no proper ministerial powers, and are nothing more nor less than *Laymen*, “ representatives of the people,” because this is conceded in so many words. Now, if this be so, we need not add what is so apparent to every reader, that the constitution of the Ministry among the Presbyterians is entirely different from the representation given of it in the Epistles quoted above ; nay, that its character is altogether peculiar, when we come to contrast it with that described in the New Testament, for there we learn that *Elders* not only, but *Deacons*, laboured in word and doctrine, as the Elders of Miletus evidently did, and Philip the Deacon in Samaria, with others ; so that now, instead of belonging to an *order* or *orders* of the *ministry*, we see that they are deprived of these orders by Presbyterians, and pronounced to be mere *Laymen*. In a word, it is evident that their form of Church Government is a very different affair from what St. Cyprian describes, and makes everywhere in his Letters to consist of *three distinct Orders*, viz. Bishops, Presbyters, and Deacons. Whether the Presbyterians, and all others who harmonize with them, have instituted a *new* form, or retained the *primitive* one, for which they contend, we leave every candid reader to determine for himself.

5. In addition to this, the tone, the bearing, "the authority," which Cyprian assumes in writing to his Presbyters and Deacons, is utterly inconsistent with the view which the Presbyterians adopt. Take, for example, the 9th Epistle. Every line of that Epistle proves, beyond all controversy, that a *Presbyter* and a *Bishop* were not the same thing, as the Presbyterians affirm, but that they were *separate* and *distinct officers* or *grades* of office. True, indeed, a Bishop was a Presbyter, but a Presbyter was not a Bishop. Cyprian, for instance, was not a Bishop until he was made such by a distinct ordination. Before this he was a *Presbyter* only, or an Elder. Not a "Ruling Elder," or, which is the same thing, a Ruling Presbyter, but a Presbyter, a *real Minister* of the Gospel, and so continued until he was elevated to the Episcopate of Carthage, in the mode prescribed by the Canons of the Church, when he became their Superior, their Ruler, their Governor, and, of course, different from all the other Presbyters about him. Accordingly, when some of them undertook to infringe upon his rights, he makes use of the following language: "What danger may we not anticipate when some of the *Presbyters*, forgetful both of the Gospel and of their *place*, and slighting both the judgment of God, which is to come, and his *Bishop now placed over them*, arrogate to themselves the sole authority with an unprecedented impudence:" or, as Dr. Bowden renders it, "What reason have we to be afraid of the wrath of God, when some Presbyters, neither mindful of their *own station*, nor regardful of the Bishop, their *superior*, are bold to assume all to themselves, to the reproach and contempt of their *superior*, a thing never heretofore attempted under any

of my predecessors ?”* “And I would,” continues he, “that the injured Church were not a sufferer by their arrogance. The insulted *dignity* of the *Episcopate* I could overlook and bear, as I have often done ; but now there is no forbearance ; and I am determined to put forth that *power* with which the *Lord hath endued me*, and to *suspend them from their office*.” Now, can any one imagine for a moment that Cyprian would write in this way, were he only a *Presbyter* like themselves ? Can it be supposed for an instant that he was invested with no superior place, or power, or that there were other Presbyters of the *same* Church, called “Ruling Elders,” who had the *same place and power* ? Impossible. No man can believe it. For the language is such as to preclude any other idea than that already given, viz. that Cyprian was their *superior* both in “dignity,” in “authority,” in “station,” according to the will of God, because these are the very words employed to prove it.

6. In order to account for this strange language, however, it has been said that Cyprian acted as the *Moderator* of a Presbytery, or as the *President* of a body of Presbyters who were *Ministers* like himself, and not Laymen ? Now, suppose we admit this absurdity for the sake of argument ; and what is the consequence ? Does it not establish a Primacy, and, of course, a difference among the Clergy, especially if it be permanent ? Would it not make this Moderator of a Presbytery equal in all respects to a Bishop ? Would it not confer upon him authority and rank far above his equals ? Would it not invest him with dignity and power which no Moderator ever yet

* Bowden's Works, vol. 1, p. 81.

possessed? And would we not look in vain for any such Moderator in any *single* Church, or indeed in any *number* of Churches, under Presbyterian organization? Suppose, for instance, a Moderator of some Presbytery in the city of New-York should undertake to write, in his absence from home, such a Letter as this No. 9 to his aspiring brethren in the Presbytery, assuming all the dignity, and bearing, and authority of Cyprian, threatening even to suspend them from the Ministry without a formal trial, what would be thought of it? How would it be received? Would it not call forth a burst of indignation which would ring like a welkin from one end of the continent to the other? Would it not be denounced, and ridiculed, and despised, as well as its author, by the meanest intellect in the land, in connection with that body? But we forbear. Questions like these we need not answer, for while they pronounce their own verdict, they vindicate at the same time the superiority of that station which Cyprian held, not only in the Church of Carthage, but which every other Bishop held in his day, over the inferior orders of the Ministry. And that, too, not by assumption, not by courtesy, not by some adventitious pre-eminence, but by *Divine appointment*, which was not, like the Moderatorship of a Presbytery, *transient, changeable, human*, as it respects the origin of it; but *permanent, unchangeable, divine*. For the old adage was, "Once a Bishop, always a Bishop."

7. Could such language ever be predicated of a Presbyterian Moderator? Never, never; the idea is absurd. Such a moderator has never been known to exist among them. "The moderator," says the Book of Discipline,*

* Chap. 19, p. 387.

“of the Presbytery shall be chosen from *year to year*, or at every meeting of the Presbytery, as the Presbyters may think best.” So was not St. Cyprian chosen. His *office was perpetual*: his *Episcopate was for life*. For, before he was driven into exile, he held it for two years; during his absence he retained it nearly two years more and after his return, till the day of his death, about six years more, making in all ten years of Primacy, or Supremacy, among his Clergy. If he *was* a Moderator, it was worth while being a Moderator then. But lo! such Moderators are rare in these degenerate times, at least among those who advocate Moderatorships, and the Parity of the Clergy.

8. Leaving such, however, to the enjoyment of their own system, we proceed to remark in the next place, that what was thus true in the relation to the polity of the Church of Carthage, was true, also, in relation to that of Rome. For it is apparent, that when Cyprian wrote to the *Presbyters* and *Deacons* of Rome, for the purpose of condoling with them respecting the recent glorious martyrdom of their Bishop,† whom he expressly styles, “my colleague,” that the Three Orders of the Ministry were established there. And so again, when he wrote to Stephen, one of his successors, respecting the ordination of Presbyters and Deacons, by schismatical Bishops, the same dignity, rank, order, prevailed then. In both these instances, we see that a single Bishop, surrounded by a numerous body of Presbyters and Deacons, composed the Clergy of that Church. How many, it is not material to inquire at present: that we shall leave

† Fabian.

for future investigation ; but suffice it to say, that the number of both these orders, was necessarily large, in consequence of the immense amount of duty required by the Christians who thronged that city. Indeed, it was not only so there, but everywhere throughout the entire Roman Empire. A Bishop, and his Presbyters and Deacons, were just as common, and just as well defined, as the Church itself.

9. Indeed, this is so manifest from the eightieth Epistle, that we cannot imagine how any one can dispute it. For there, the reader will perceive, that Cyprian is writing to his friend Successus, in relation to the decree of Valerian, and, among other things, mentions in particular its sweeping denunciation of "Bishops, Presbyters and Deacons," unless they should sacrifice and do homage to the gods. These were distinguished by *name*. Nay, these orders were so well authenticated and known, that a Heathen Emperor, not only understood them perfectly, but wherever Rome had an arm, or law could be enforced, she did not fear that any would escape, when she hurled her anathemas against these sons of the Church ; because she was thoroughly convinced that *these* and these *only* were its lawfully constituted ministers, throughout the length and breadth of her domain.

10. Taken in connection with the actual state of things in the Church, the decree of Valerian may be considered as a document of some value in determining this question. If every thing else was corrupted to answer some sinister motive, it is not likely that an Emperor of Rome would engage in such business. When he proscribed the ministers of Christ throughout his

realm, he, doubtless, did it, as he knew them and saw them, in their daily walks, or in their public ways. Scarcely a year passed without a Council being held in some part of Africa, or Asia, Italy or Gaul, which was attended, not only by *Bishops*, oftentimes to the number of sixty or eighty ; but, also, by multitudes of *Presbyters* and *Deacons*. Nay, more ; in every city, and indeed, in every Parish Church, where Christianity obtained a foothold, there might be seen the same unvarying orders. There was no difference. As there was no Church without a Bishop, so there was no true Bishop without a Church. Others, indeed, there were ; but these were intruders, and schismatics, which were everywhere denounced. And hence, when the Bishops came together in Council, they never came without some Presbyters and Deacons in their train, so that if there be any truth in history, or any confidence in facts, these Three Orders were the *only* Orders of the Church, come whence they might. And could we bring the testimony of these men, as we now do their gathering, we believe that we could fill volumes in support of the views which Cyprian and his peers have expressed in no unmeaning terms, in reference to Bishops, Presbyters and Deacons.

11. And now, in bringing this chapter to a close, we shall only make a single remark more, and that is respecting the manner in which some professed Christians affect to ridicule the theme of this discourse. In their estimation, the Threefold Order of the Ministry is a delusion ; Episcopacy, a matter of expediency ; the government of the Church, something indifferent and not worth contending about. And more than this, there are those who even go so far as to look with pity or con-

tempt upon the man, who can spend his time in advocating what he and the Church to which he belongs, conceives to be the truth. Be it so. And yet here was Cyprian, one of the holiest and most devoted of men, wasting his energies in support of this very thing. He did not think it beneath him, nor inconsistent with his calling, to contend as manfully for the *Orders* once imposed upon the Church, as for "the faith once delivered to the saints." In his estimation, *both* were derived from the same blessed source: both were sacred and divine. We approve his judgment; we honour his course. We believe every thing he did and said in relation to this subject, to be just what it ought to be; that the Ministry of the Church is Threefold and Divine. If so, it is a matter of importance to preserve that Ministry entire: to guard it from reproach; to see that none shall enter its ranks, or bear the vessels of the Lord, with hands and hearts defiled. Let others number it, if they will, among the out-works of our religion; yet, be it known and remembered, that if the out-works are destroyed, the citadel must fall. -

Let us now proceed to examine the last of those Fathers, whom we design to notice, and see whether he or his writings will sustain the views which Cyprian has expressed:—we mean Cornelius, the blessed Bishop and martyr of Rome.





CORNELIUS.

"Unto the East we turn—from the cold bourn
Of our dull Western cave, Faith's pensive mood
Sets there her tranced eyelid, gathering food
Of solemn thoughts which make her less forlorn,
And back to Apostolic men is borne.

There, from her evening and dim solitude,
She joins the companies of the wise and good,
Who walk upon the Gospel's glorious morn,
Their dwarf dimensions of mortality
Seeming to grow upon the golden sky,
Above the splendours of imperial Rome."

The Cathedral.





IX.

CORNELIUS.

During the earlier lapses of time, embraced within the compass of the last chapter, there was a Bishop of Rome, by the name of Cornelius. As to where he was born, or who were his parents, tradition is silent. Nothing, therefore, can be said by us, respecting his parentage or birth; and nothing, of course, in regard to his early manhood or pursuits, except so far as to say with others,* that he is supposed to have been born and educated at Rome, where he became a disciple of Christ and a Minister of the Gospel. The first notice we have of him is, as a Presbyter of Rome, and with Novatian, a fellow Presbyter, a candidate for the highest office of the Ministry, just after the martyrdom of Fabian, the late Bishop, and likewise obtaining it, by the almost unanimous suffrage of the Church, over his competitor, A. D. 251.

Cornelius was a contemporary, as we have seen before, of Cyprian, Bishop of Carthage, and was, doubtless, well acquainted with that illustrious man, if not personally, at least by report, and frequent correspondence.

Indeed, as soon as his election had taken place, Cyprian, as the custom was, communicated the intelligence

* Bower's Hist. of the Popes, vol. 1, p. 51.

to all the Bishops within the bounds of the Patriarchal Sec, over which he presided. In a letter to Antonianus, who was one of the number, we find the following account of Cornelius, which we shall take the liberty of transcribing, because it gives a more authentic and complete portraiture of the man, than we have been able to obtain from any other source.

“You will more safely,” says he, “collect the character of this man from the judgment of God, by whose providence he fills his present station, and from the unanimous testimony of his brethren in the Episcopate throughout the world, than from the inventions of malignant slanderers. It is not a little in his favour, that he rose not suddenly to his present position, but that he has *passed through all the inferior ecclesiastical orders* : and having approved himself faithful in the functions of each, *has now attained through them all to the Episcopate, the pinnacle of Priestly dignity*. He sought not, he did not desire even this elevation ; still less, like some who are inflated with arrogance and self-conceit, did he usurp it. With the quiet and modesty which is among the usual characteristics of those who are divinely appointed to this office, and which accorded well with his native humility, and purity, and worth ; he rather yielded to force in ascending the throne, than used force, like Novatian, to obtain it. With such qualifications, then, with the judgment of God, and of Christ, with the consent of almost all the Clergy, and with the applause of the crowd of by-standers, and with the full concurrence of assembled Prelates,* Cornelius was made Bishop

* Fifteen being present and assisting at his ordination.

when the chair of Fabian, that is, the chair of Peter, and the sacerdotal office, was yet unfilled.*

It was a perilous moment, a time of great hazard, for any one to become Bishop of Rome. For the persecution was then raging with unabated fury, under Decius; and yet, such was the bold and unshaken character of the man, that he consented to be ordained at Rome, with the most imposing ceremonies and fetes, that could well be devised, in the face of almost instant death. The account given of this transaction by Cyprian, is worth more than a passing notice, and hence, we present it entire, in his own impressive words. "So great was his courage, and constancy," says the writer, "that he took his seat undaunted, at that very time when the tyrant was uttering the most malignant threats against the whole of the Episcopate: and when he could have endured with more patience to hear of a competitor for the purple, than of a new Bishop of the Church of Rome. Is he not to be numbered with the greatest martyrs and confessors? He who awaited so long and so resolutely the approach of executioners and tormentors, braving their vengeance, though it should be enforced with fire or the sword, with the rack or with the cross? And though the power of God has hitherto protected his servant in his appointed elevation, yet so far as peril and devotedness is concerned, he has suffered whatever can be inflicted: and thus, in his unstained priesthood, he first conquered that tyrant who was soon to fall beneath arms in other hands†."

Scarcely had the imposing ceremony of Cornelius's ordination been performed, than the flame which had

* Life and Times of St. Cyprian, p. 147. † Epis. 52.

been for some time kindling in the breast of one of the principal personages present, burst forth like a volcano. Novatian, as we have just hinted, was a candidate for the honour thus conferred upon Cornelius ; but when he found himself foiled in his attempts to obtain it, and now saw that all hopes of success had vanished, he raved like a madman. Although, indeed, he sometimes pretended not to feel the least disappointment or chagrin at his failure, and even affirmed with an oath, that he never had aspired to the Episcopate of Rome ; yet, there can be no doubt that this was the secret and earnest desire of his soul. But whether it were so or not, he now saw it was far beyond his reach ; and yet, instead of submitting quietly to the almost unanimous decision of the Church, as he should have done, had he been actuated by the right spirit, he vented forth the most vile slanders against Cornelius, and did everything in his power to bring him into contempt with the people.*

But still, as he was, comparatively speaking, alone and unaided, except by a few Presbyters and Confessors of Rome, who seem to have been deluded by his arts, he could make little or no impression upon the fidelity of the public. Cornelius was too well known to be injured by any of his abuse. Just then, however, the circumstances which were related in the foregoing chapter, in reference to the dissensions at Carthage, about the Lapsed, brought Novatus to Rome, a fugitive from justice. He soon became acquainted with Novatian. They were kindred spirits. That they should consort together, and not make trouble, was utterly impossible.

* Euseb. lib. 6, chap. 43.

For, as soon as Novatus learned what was going on at Rome, and especially how Novatian felt towards Cornelius, he advised him by all means to secede from the Church, and form a rival community, under the very shade of his rival. The idea met his cordial approbation. And, although they differed fundamentally and totally, in regard to their treatment of the Lapsed, which was the great subject of contention at the time, the one being extremely loose in his notions, while the other was just as terribly severe ; yet, no matter, as both were in favour of schism and fond of contention, they agreed to unite upon the more popular view of Novatian, and thus to prosecute their scheme.

At length, when everything was ready, they despatched two desperate characters into some remote part of Italy, for the purpose of enticing three obscure Bishops from their sees, to aid them in their designs. In this they succeeded. Not, however, without some difficulty, and after the most solemn protestations that they had been sent to bring them in all possible haste to Rome, in order to aid their brethren in restoring peace and harmony to the Church. The idea seemed plausible, and they concurred. When they arrived at Rome, they were received with every mark of distinction and respect by Novatian and his friends. Without dreaming of any treachery or deceit, they allowed themselves to be taken and duped in a most iniquitous manner at a feast. For while they were eating and drinking jovially and free, in all the unrestrained liberty and delight of their hearts, they were suddenly overcome by excess. The object was attained. The plan was successful. And it was no less than the investing with Episcopal

functions, that same Novatian, who had once been the pride, as he was now the reprobate, of the Church. Immediately, however, by some short, summary process, those who were present succeeded in obtaining the consent of these drunken Prelates, to impose their hands upon his head, and then, pronounced him forthwith to be the true and lawful Bishop of Rome!

Nothing could have been more truly startling than this. The Clergy and people of Rome could scarcely believe it. Every body deprecated and deplored it as one of the most impious and horrid scenes known. So Cornelius evidently thought, when he transmitted an account of the matter to Fabius, Bishop of Antioch. For, after relating the manner in which Novatian had hitherto protested against the suspicion of having any wish to obtain the Episcopate for himself, he says, "We have seen, beloved brother, within a short time, an extraordinary conversion and change in him. For this most illustrious man, and he who affirmed with the most dreadful oaths, that he never aspired to the Episcopate, has suddenly appeared a Bishop, as thrown among us by some machine. For this dogmatist, this (pretended) champion of ecclesiastical discipline, when he attempted to seize and usurp the Episcopate not given him from above, selected two desperate characters as his associates, to send them to some small, and that the smallest part of Italy, and from thence, by some fictitious plea, to impose upon the three Bishops, men altogether ignorant and simple, affirming and declaring that it was necessary for them to come to Rome in all haste, that all the dissension which had there arisen might be removed through their mediation, in conjunction with the other Bishops.

When these men had come, being, as before observed, but simple and plain in discerning the artifices and villany of the wicked, and when shut up with men of the same stamp with himself, at the tenth hour,* when heated with wine and surfeiting, they forced them by a kind of shadowy and empty imposition of hands, to confer the Episcopate upon him, [Novatian,] and which by no means suited to him, he claims by fraud and treachery"† Such is the melancholy and correct account of this disgraceful and appalling scene, described by one who surely knew it well.

It was easier, however, far easier, to acquire the *name* than the *place* of a Roman Bishop. So Novatian found it. For, although he resorted to the most approved and treacherous devices, in order to gain proselytes to his cause; and although he despatched letters and messengers in every direction to all the principal Bishops of the Church, so that he might have his election ratified abroad; yet, all would not do. Many, indeed, were snared and taken by his traps at first, like Fabius, Bishop of Antioch, and Antonianus, a Bishop of Africa; but Cornelius and his friends were so active and persevering in the measures which they adopted, to propagate a true statement of the case, that he had little success in obtaining an acknowledgment of his pretensions, and that little, so vague and precarious, as to be scarcely worth our notice. Few, very few, indeed, paid any attention to him. He was accounted too despicable abroad to deserve a moment's consideration. And yet, at Rome, where we might expect to find the same or even greater hos-

* 4 o'clock. P. M.

† Euseb. lib. 6 chap. 43.

tility towards him, a different sentiment prevailed. There several of the most distinguished Presbyters, together with many of the Confessors, whose influence was very great, were deluded by his arts and seduced from their Bishop. True, many of them afterwards returned to their allegiance, at the earnest appeal of St. Cyyrian,* and made every reparation in their power, for the injuries they had done; while many, very many never returned, but continued till the day of their death, to widen the breach, by their nefarious practices and ways. Nor then was it healed. For centuries afterwards, the disaffected of all places and parties in religion seemed to rush to its vortex, until it became, at length, the veriest sink of corruption, exhaling every where nothing but pestilence, blighting, and death. Almost all the evils that afflicted the Church, came from this source.

The schism thus made, was denominated the Novatian Heresy, after its chief promoter, while his followers were called Novatians, or Cathari, the pure, undefiled ones, because they advocated such rigid discipline, and practised such rare devotion. They were, in fact, the first PURITANS the world ever saw. That they were entitled to this appellation, for the reasons just given, we will not presume to deny; but still, it is a fact worthy of notice, that this same word, which has been so much idolized and adored by men in modern times, as the distinguishing name of the "Fathers of New-England," was once more cordially hated and despised than the name of any

* See his Letter to the Confessors, in *Life and Times of St. Cyprian*, p. 164.

other sect on record. And that, too, not as we can learn, because those who adopted it maintained a severer discipline, or practised a purer devotion than others were willing to follow ; but because they made these things the shibboleth of a party, and the nucleus of dissent. Disastrous as this was to the peace and order of the Church, they were not satisfied with merely retiring to practise and enjoy their self-imposed austerities and ways, but they did more. They resorted not only to every sort of slander and abuse that the imagination can conceive, in order to rend the Church, to raze the Church, to ruin the Church, which they had left ; but they made themselves so odious, by their haughty, insolent, supercilious carriage towards all those who differed from them, that the very name of Puritan could scarcely be endured. They not only *seemed* to feel, but actually employed, with every mark of complacency of its entire truth, the very language of those who once said, "Stand by thyself ; come not near to me ; for I am holier than thou." Although ages and ages have passed by since these were numbered with the dead, yet we fear it is too true that their spirit has passed into other forms. It still lives and rankles in the human breast. We will not say in the breast of all those who bear their hated name, because that would be unkind ; but we do say, that it is to be found rankling still in the hearts of all those who hate the Church, and revile the Church, on account, as they allege, of the impurity, the formality, the lethargy, and sloth, that everywhere paralyzes its powers. Well has the Almighty said, concerning such, "These are a smoke in my nose."

While the Puritans of old were thus venting all their

malice and spleen against the Church in Rome, Cornelius, on the other hand, was exerting every energy to counteract their influence and moderate their ire. All his labour, however, was in vain. No prayers, no entreaties, no promises, no threats, could subdue their stubborn wills. Never were untamed beasts more incorrigible, than Novatian and his friends. At length, when the messengers returned, who had been despatched to Carthage with an account of the difficulties at Rome, bringing with them the news of their reception, and the decrees of the Council, assembled by Cyprian, in reference to Novatian and the Lapsed, "Cornelius at once convened a Council of sixty Bishops, and many more Presbyters and Deacons,"* for the purpose of hearing their report, and consulting thereupon, when it was unanimously resolved to concur with their brethren in recommending mild and merciful measures towards the Lapsed; while it was as unanimously decreed, not only to excommunicate Novatian and all his followers from the communion of the Church, but those three country Bishops, in particular, who had allowed themselves to be duped and snared by his arts. "One of these," says Cornelius, "not long after returned to his Church, mourning and confessing his error, with whom also we communed as a layman, as all the people present interceded for him; and we sent successors to the other Bishops, ordaining them in the place where they were."† Thus, we see that the Church was not slow in those days in lopping off its unworthy members.

As soon as the news of this transaction reached Antioch,

* Euseb. lib. 6, chap. 43.

† Ibid.

which was the centre of another Patriarchal See, a Council was called by Fabius, the Bishop, at which most of the Eastern Bishops were present, who, in like manner, approved the decrees, which both of those respective bodies had passed, in reference to Novatian and the Lapsed. In this way, these twin troublers, which had been linked together by indissoluble ties ever since their birth, and had agitated the Church to its very centre, were now cast out together, either to lurk among the tombs, like the two demoniacs of old, or to go away among the swine, as they wished that they might perish with the swine, in the midst of the deep, broad sea.†

The effect produced by these repeated and decisive measures was highly beneficial to the peace and order of the Church at Rome. For the promoters of the schism saw at once that nothing could be gained there by their rash and suicidal course. All hope of their being able to accomplish much at home vanished. They saw that their only chance was to agitate in by and distant places abroad. Accordingly, Novatus was sent by Novatian into Africa, with some others like himself, in order to get the claims of Novatian acknowledged to the Episcopate of Rome. Most of the Churches, however, were closed against them. Scarcely any of the Bishops would communicate with them. Most of the Clergy and Laity avoided them like a pestilence. And yet, disheartened by no repulse, neither Novatus nor his companions were checked in their progress; but continued to wander to and fro, "seeking whom they might devour," by their artifice and fraud. To say that they were not success-

† Matt. viii. 28.

ful in some few instances, nay, more successful than the most sanguine could anticipate, would be saying that which we are sure is not the truth. Everywhere they found enough to favour their base designs. Heresy and schism are noxious weeds. They need but little cultivation. Any soil and every soil is adapted to their growth. So Novatus and his companions found it. For in a very little while they succeeded in gathering bands here and there. These were dignified with the name of Churches. Bishops were consecrated and set over them, from the outcast Presbyters and Deacons, whom they met. Thus, for example, there were two of this kind in Carthage, at one time, under the very eye of St. Cyprian ;* but more generally, they were content to leave only one in a place.

Although Novatus and his train were so successful in scattering the seeds of heresy and schism, in distant and remote places, where the truth was little known, and, of course, people were easily betrayed, the state of things, as we have said, was vastly different at Rome. But still it was not for want of effort, great and untiring effort, equal to anything that they had done, and that, too, under the direction of Novatian himself ; but all would not do. The cause began to decline. Many of those who had allowed themselves to be carried away by the fury of the times, soon began to reflect on the folly of their course, and return to the bosom of the Church, in the greatest agony and distress. And these were not a few of the baser sort, but some of the more prominent and notable among them. Yea, some of those very Confessors,

* Maximus and Fortunatus.

who were the boast and glory of the Church, and who seem to have held, as it were, her very destinies in their hands, in consequence of the veneration and regard in which they were held.

That this account is not exaggerated, may be gathered from the following letter of Cornelius to Cyprian, in which all the circumstances are detailed:—"I received," says he, "in the first instance, vague accounts of symptoms of compunction, and of a return to a better mind, in some of the adherents to Novatian's schism, from persons of approved integrity, and well-wishers to the Church; and by and by, this report was admirably confirmed; for two Confessors, Urbanus and Sidonius, came to our brethren of the Presbytery, and declared that Maximus, also a Confessor and a *Presbyter*, was desirous of returning with them into the Church; but since many things had occurred which made it imprudent to trust too entirely to their good faith, I determined to hear from their own mouths the proposal which they had sent by others. Accordingly, they appeared before us; and when they had been charged with their criminal conduct by the Presbyters, and especially that they had very lately despatched letters full of scandalous and false reports, to the disturbance of peace and unity through all the Churches, they affirmed that they had been deceived, and that they knew not the contents of those letters; yet they confessed that they had been implicated too deeply in schism and heresy, when they were induced to suffer the imposition of hands upon Novatian. And when the heinousness of these and the like actions had been exposed to them, they earnestly petitioned that they might be remitted and forgotten. When this had been

reported to me, *I summoned an Assembly of my Presbyters*, with whom also *five Bishops were associated*, so that it might be determined with the consent of all, what course should be pursued with the returning Confessors. At the close of these proceedings, Maximus, Urbanus, Sidonius, Macharius, and several others of the Brethren who had joined them, were admitted into the presence of the Synod. With earnest prayers, they besought us to bury their delinquencies in silence and oblivion, and promised, for their part, to present to God thenceforth the sacrifice of a heart undefiled, in accordance with the evangelical benediction: 'Blessed are the pure in heart, for they shall see God.' It still remained to inform the people of all these events, that they might see those who had been formerly wandering in error established in the Church. There was, accordingly, a large assembly of the people, and with one voice they rendered thanks to God, weeping for very joy, and embracing the restored Confessors, as if they had but that instant been liberated from prison. As for the confessions of the restored brethren, I send you *their very words*: 'We know that Cornelius is a Bishop of the most holy Catholic Church, elected by God Almighty, and Christ our Lord. We confess our error: we have been deceived; we have been carried away by captious and fraudulent misrepresentations. For even while we seemed to be holding some kind of communion with a heretic and a schismatic, our mind was still faithful to our Church. Nor are we ignorant that there is one God, and one Christ the Lord, whom we have confessed, and one Holy Spirit, and *that there should be one Bishop in a Catholic Church.*'

"Who," continues Cornelius, "would not, by such an

acknowledgment, be moved to admit those who had confessed before the powers of this world, to the full proof of their confessions in the Church? Maximus, therefore, we restored to his former dignity; the rest, we received to communion, with the applause of the whole multitude: all judgment we committed to God, to whom all judgment belongs. . . . We believe, moreover, nay, are confident, that others, who are at present involved in the same error, will soon return to the Church, when they see that their former leaders are again associated with us.”*

What a happy, glorious day that would be for the Church, could we see the multitudes who have been seduced in like manner from her pale, or who have gone out in any other way, returning with equal sorrow and regret, to their own forsaken home! If there be “joy in the presence of the angels of God, over one sinner that repenteth,” we believe there would be joy in heaven over the repenting and returning of all such, from the error of their ways. Sure we are, that there would be a jubilee on earth! God grant that that day may come; that it may come soon, when all the numerous and warring sects of earth shall see the folly of their course, and shall “fly like clouds, and as doves to their windows,” so that they may be gathered once more into one fold, under one Shepherd!

It was a happy day for the Church of Rome, when she saw her noble Confessors returning thus, to own their guilt and seek forgiveness. But while she was rejoicing with joy unspeakable over these, what were the feelings

* Life and Times of St. Cyprian, p. 171.

of Novatian, as he saw one after another of his friends stealing back to the Church, and leaving him to his fate? Alas! how did Novatian feel? Perhaps no mortal can conceive. And yet we may imagine something of the utter desperation and despair which must have seized upon his mind, when, in order to retain them, he made his followers swear, as they received the body and blood of our Lord from his cold, trembling hands, that they never would forsake him and return to Cornelius!

That any man could be guilty of such horrid impiety as this, no one could believe for a moment, unless he had the most undoubted evidence before him. And, therefore, we shall place before the reader the testimony of Cornelius entire, in order that he may read it for himself. It is a thrilling and curious relic of the past, which he may like to preserve. After describing the manner in which Novatian made the oblation, Cornelius goes on to say, "He distributed a part to each one, but while giving this, he compels the unhappy men to swear, instead of blessing; holding the hands of the one receiving with both of his own, and not letting go, until he had sworn in these words, for I shall repeat the very words: 'Swear to me, by the body and blood of our Saviour, Jesus Christ, that you will never desert me, nor turn to Cornelius.' And the unhappy man is then not suffered to taste, until he has first cursed himself; and instead of saying Amen, after he has taken the bread, he says, 'I will no longer return to Cornelius.'"^{*}

To such an awful and revolting device did Novatian resort, to retain the few deluded and unhappy creatures

^{*} Euseb. lib. 6, chap. 43.

that still clung to his fortunes. It has no parallel, we believe, on record, and it is only to be matched by a custom practised among some barbarous and benighted hordes, who prey upon the lives and property of their fellow-men. For it is said, that they, after seizing an individual upon the road, and plundering him of everything he has, will sometimes let him live, provided he will swear eternal fealty to their chief, over the gathered relics of the dead !

When Providence seemed to smile so benignantly upon the affairs of this distracted Church, by bringing her wanderers back to her pale, to the utter confusion of their chief, Felicissimus arrived at Rome, with the intelligence that Fortunatus had been elevated to the Episcopate of Carthage ; and, furthermore, that twenty-five Bishops were present to ratify and confirm the same. It may not be improper, perhaps, to remind the reader, that this Fortunatus was one of the five Presbyters who had recently been engaged in creating a schism at Carthage, under the infamous Novatus, and who, in addition to all his other misdeeds, had surreptitiously conferred the Diaconate upon Felicissimus, before his departure, without the knowledge of his Bishop. In this capacity, therefore, he came to Rome, for the purpose of securing the acknowledgment of Fortunatus as Bishop of Carthage.

Here, then, was a case precisely similar to that which, had formerly occurred upon the ordination of Cornelius, when Novatian sent messengers to Carthage to procure his acknowledgment to the Episcopate of Rome. It will not be forgotten by the reader, how cautiously they were heard, nay, how speedily they were repelled by Cyprian and his friends. But how was it now ? In what way was

Felicissimus received? Was the same upright, honourable course pursued in this instance, as in the other? The spontaneous reply is, that it was. And so it will be seen at the outset, because Cornelius knew full well that Cyprian was the lawfully constituted Bishop of Carthage, and that there could be but one Bishop in any Catholic Church, without violating all law and order; but it was not long before Felicissimus began to feel provoked at the conduct of Cornelius, in withholding his assent to the ordination of Fortunatus, and even went so far as to declare, that if it were not done, he should read his letters in public. At this, Cornelius became alarmed, and very unwisely wrote to Cyprian, begging to know the reason why he had not been made acquainted with all the facts of the case, and evidently manifesting a good deal of doubt in reference to the subject. As we may well imagine, Cyprian was perfectly amazed at the contents of this letter. He could hardly believe it possible that Cornelius would write in this manner. But still he replied to him, by recounting, first, all the circumstances in reference to his own election, with the evidences upon which it was based; and then, after detailing, in addition, all the proceedings in the case of Fortunatus, the most of which were not unknown to him before, he expostulates with him, in the most earnest and caustic manner, in regard to his vacillating and time-serving course. Indeed, he tells Cornelius, without fear, and certainly without the slightest regard to the niceties of speech, that a Bishop ought not to listen to the vague reports which base and unprincipled renegades might bring; and after reading him a homily on the evil tendencies of the age, to revile and resist the lawfully con-

stituted authorities of the Church ; and after describing, with inimitable power, the vile and contemptible character of those who had risen up against him, in a variety of ways, he concludes by showing that the very fact of their going to Rome, and there fomenting strife, by their unjust and calumnious reports, and, especially, in seeking to obtain a new hearing of their cause, when it had already been decided at home by the only competent tribunal, was not only criminal, but disastrous to the peace of the Church ; and, therefore, instead of being countenanced by him, ought not to have been permitted for an instant : thus giving us to understand, that the Bishop of Rome was, at that time, a person of no more consequence than any other Bishop of the Church, and not, as it is now, lording it over the whole heritage of God.

But the times have sadly changed since then. Now, the Bishop of Rome presumes to call himself the Bishop of Bishops, nay, the Vicar of God, the representative of Jesus Christ, and infallible Head of his Church ! What arrogance ! what presumption ! what blasphemy for a mere mortal, thus to set himself up, not only above his fellow-man, but above "all that is called God, or that is worshipped ; so that he, as God, sitteth in the temple of God, showing himself that he is God."* This did not Cornelius, nor indeed any of those illustrious men who held that See in early times. It was reserved for Gregory the Seventh, and the like, centuries afterwards, to place themselves on a level with the Deity, and even above Him, in some respects, so that they might testify with their own mouth, the truth of what the Apostle fore-

* *Thess. ii. 4.*

told respecting them, ages before a lordling Pope was seen or known in all the ranks of men !

Not long after the circumstance occurred, which we have just related in respect to Felicissimus, and before the matter was finally adjusted, Decius the Emperor was slain, and Gallus assumed the purple in his stead. Bad as things were before, they were even worse now, upon the accession of this new monster in human shape. Whether there were any special reasons for it, other than the general depravity of the human heart, goaded on by the evil suggestions of the adversary, we cannot say ; although some have supposed, that he was instigated to it, on the supposition that a plague which had recently broken out, and was raging with unparalleled violence all over the world, was caused by the great indignities which the Christians had offered to the gods. Of course, we cannot vouch for this ; but certain it is, that Gallus all at once became infuriate, and instantly ordered all ranks and conditions of men to sacrifice, in order to appease their wrath. Those for whom it was especially intended, paid no regard to the mandate. Not a Christian appeared before the altar of a god, in all the mighty realm. And although every possible device was resorted to, and every engine of cruelty invented, that could make men quail, and applied with all the ferocity of demons, few, very few, were found to swerve from the high and holy resolve which they had taken, never to yield, whatever might betide. One reason why it was so, may possibly be the fact, that the Bishops were the chief objects of their ire, and especially the Bishops of the larger towns. The Bishop of Rome being one of these, and certainly one of the most prominent, because he lived in the chief

city of the empire, within sight of the royal abode, was the first to fall under his displeasure. For the man who could say, as his predecessor did, that he would sooner have "a competitor for the purple, than to see another Bishop of Rome," was not likely to have a successor in Gallus that would presume to say less. Nor did he. Nay, the thought was but the precursor of the deed. For almost as soon as the decree was announced, he seized upon Cornelius, and sent him off to Centumsellæ, a small place, now called Cevita-Vecchia, in the vicinity of the city. The news of his arrest was speedily made known. It was carried with the rapidity of light to the four winds of Heaven. When Cyprian heard of it, in Africa, he immediately sat down and wrote to him a most comforting letter, in which he earnestly besought him, not only to continue steadfast and firm in the midst of his trials, but encouraged him, by his counsels and prayers, to set such an example to the world, as became so distinguished a person, and such as all his predecessors had done, in time of peril and of death. And then commending him to God, and to the word of his grace, he bade him farewell, with the simple request, that whichever of them it would please God to release first from the chains of this earth, the other should not cease to intercede with the Father of mercies for the speedy liberation of him who remained. It was a kindly remembrance ; a commendable petition, which Cornelius was soon summoned to rehearse. For in a very short time after, we are told by some,* that he died in prison ; while others

* Bower's Lives of the Popes, vol. 2, p. 59. Poole's Life of St. Cyprian, p. 233.

affirm, that he was recalled to Rome, and there cruelly beaten, and afterwards beheaded, in the midst of his own people, September the 14th, A. D. 252.*

The writings of this good Bishop and Martyr are not numerous, owing to the fact, that he was only in possession of the Episcopate of Rome about one year and three months; but what there is, are valuable and to the point. They consist chiefly of letters written to Cyprian and others during the controversy that raged about Novatian and the Lapsed. From one of these, the following extracts will show, in a very strong light, the base character of Novatian, and the situation of the Church of Rome, especially in respect to the number and order of its Ministry during his administration. They were written shortly before the martyrdom of Cornelius, in an

EPISTLE TO FABIVS.

1. "This illustrious character, (Novatian,) abandoning the Church of God, in which, when he was converted, he was honoured with the *Presbytery*, and that by the favour of the *Bishop* placing his hands upon him, ordaining him, and as all the Clergy, and many of the Laity, resisted it, since it was not lawful that one baptized in his sick-bed by aspersion, as he was, should be promoted to *any order of the Clergy*, the BISHOP requested that it should be granted him to ordain only this one."

2. "In the time of the persecution, he denied that he was a *Presbyter*, through cowardice and love of life. For when requested and exhorted by the *Deacons*, that he should go forth from his retreat, in which he had im-

* Cave's Lives, p. 325.

prisoned himself, and should come to the relief of the brethren, as far as was proper and in the power of a *Presbyter* to assist brethren requiring relief, he was so far from yielding to any exhortation of the *Deacons*, that he went away offended and left them. For he said he wished to be a *Presby'er* no longer, for he was an admirer of a different philosophy."

3. "This asserter of the Gospel then did not know that there should be but ONE BISHOP in a Catholic Church. In which, however, he well knew, (for how could he be ignorant?) that there were FORTY-SIX PRESBYTERS, SEVEN DEACONS, seven Sub-deacons, forty-two Acoluthi (Clerks) Exorcists, Readers, and Janitors, in all fifty-two; widows, with the afflicted and needy, more than 1500, all which the goodness and love of God doth support and nourish. But neither this great number, so necessary in the Church, nor those that by the providence of God were wealthy and opulent, together with the innumerable multitude of the people, were able to recall him, and turn him from such a desperate and presumptuous course."*

REMARKS.

1. It requires no prompter to inform the intelligent reader, that *three orders of Clergy* are clearly enumerated in these extracts. For the BISHOP, who gives the information, and is doubtless a single individual, tells us that there were in the Church of Rome, at the time when Novatian made the schism, and usurped the Episcopate, no less than FORTY-SEVEN PRESBYTERS, and

* Euseb. lib. 6, chap. 43.

SEVEN DEACONS, besides numerous inferior officers, such as Sub-deacons, Lamp-lighters, Exorcists, Readers, and Door-keepers, amounting in all to fifty-four. Here any one may see that a Bishop, with his Presbyters and Deacons, constituted the entire Clergy of the Church of Rome, previous to the death of Cornelius, A. D. 252.

2. It may, indeed, be said, however, that these were not *Ministers*, but *Laymen* only, acting in conjunction with the Bishop. If this be so, it is natural to inquire, what was their business? Who took care of the spiritual interests of the people, when this account was given? Who preached the Gospel and administered the Sacraments to the 50,000 Christians whom Gibbon says* inhabited Rome at that time? Did Cornelius, the Bishop, perform all the ministerial duty that was required by so large a body, single-handed and alone? Did the Bishop superintend and feed all this multitude of souls? With the same propriety, we might inquire, whether one Minister performs all the duty of a similar nature in the city of New-York or Edinburgh, for surely it would not be more arduous than this? Nay, more, is not such an hypothesis perfectly preposterous; and if so, does it not demonstrate, with undoubted certainty, the fact, that these were not what the Presbyterians would call *Ruling Elders* and *Deacons*, mere Laymen, but *Clergymen*, *Ministers* of the Gospel, employed in such large numbers for the very purpose of meeting the exigencies of the case? Certainly, we can view them in no other light, than a body of ordained Clergy, employed in accordance with the provisions of the Church, to assist the Bishop in the discharge of his duties.

* Hist. of the Decline and Fall of the Roman Empire, chap. 15.

3. And this is evident from the fact, that Maximus, a Presbyter, who joined Novatian in his schism, is represented by Cornelius, in his letter to Cyprian, already quoted, as a *Minister*, then seeking to be restored to his *rank*, and was restored, as we have seen, after making a most humbling confession before the Church. Now, if Maximus was a Clergyman, so also was Novatian, as all admit; and yet these were nothing more nor less than *Presbyters*: and if Presbyters, then were all the other Presbyters like them, for there is no distinction made between any of them, or any hint thrown out, that some were Clergymen and some laymen; but that all were ordained Clergymen, holding the *second* rank in the Ministry of the Church.

4. Besides, is there not positive proof in the case of Cornelius, that this was even so? He was beyond all controversy a Presbyter, before his elevation to the Episcopate, just like Maximus and Novatian his rival; but Cyprian says, that he "*passed through all the inferior ecclesiastical orders*:" and having approved himself in the *functions of each*, he has now attained through them all to the *Episcopate*, the *pinnacle of priestly dignity*." What language can be plainer and more conclusive than this, in relation to the constant ministerial character of Cornelius? And if, in relation to him, there is no reason why it should be restricted, and not applied to Maximus and Novatian, and all the rest who held the same office, as well as to the Deacons. For, it is not only asserted in so many words, that *Presbyters* and *Deacons* hold "*inferior ecclesiastical offices*;" but that the *Bishop* holds "*the superior*:" nay, "*the pinnacle of Priestly dignity*." Now, it is manifest, that unless

these offices belong to the same class of persons, to wit, the Christian Priesthood, there is no sense in either of the above expressions, and especially in the latter. If we understand language at all, it conveys the idea, not merely of *rank, grade, order* ; but of *clerical rank, grade, order*, in the *Ministry of the Church*. So it was at Rome, when Cornelius was its Bishop, with his forty-seven Presbyters, and seven Deacons ; and so, we believe, it was everywhere throughout the Christian Church.

5. And what renders this view still more conclusive, is the fact, that in order to attain "the pinnacle of Priestly dignity," to wit, the *Episcopate* of any Church, it was customary to pass through all the *inferior grades first*, before it could be reached. The others were only stepping stones to this. In other words, the inferior offices were places in which those who sustained them, might "purchase for themselves a good degree," and thus advance to the highest. But, how does this routine comport with the course pursued by Presbyterians ? Do their Ministers, in order to become *Bishops*, in their sense of the word, pass through all the inferior offices first ? Who ever heard, for example, of a Presbyterian *Deacon*, becoming an *Elder* by a distinct ordination : and the same Elder becoming a *Minister* or *Bishop*, by another ordination ; and yet, sustain the *ministerial* or *clerical* character in each grade ? There may be, we grant, some few instances adduced where persons in these inferior offices have been ordained to fill the highest rank : but this is neither in accordance with the *plan*, nor yet with the *spirit* of Presbyterian regimen, in relation to these orders. For, be it known and remembered, too, that Presbyterian *Elders* and *Deacons* are *Laymen*,

and are always expected to remain such. There is no provision made, there is no countenance given in any clause of their Confession of Faith, whereby these persons, or orders, are entitled to any other appellation, than "representatives of the people," "almoners to the poor," whose offices, so far as the individuals are concerned, are merely *secular* and *transient*. They are elected by the congregation, either for a definite or an indefinite period; but never for life. Of course, they are constantly subject to change, and are changed whenever it shall be the will of the people to turn them out, and put others in their stead. Neither before nor after their election, are they considered anything more than laymen. As they are taken from the various avocations in life, so they continue in these avocations just as if nothing had happened. Accordingly, among such may be found, Physicians, Lawyers, Merchants, Mechanics, Farmers, Tradesmen of all sorts, who are, doubtless, good men in their way; but utterly unfit, in ninety-nine cases out of a hundred, both by education and by habit, for the arduous and intellectual duties of the Ministry.

6. But, still it is affirmed by Presbyterians, that the constitution of their Ministry, is the same as that adopted by the early Church! If it be, how comes it to pass, that these two Orders of their officers are Laymen and not Clergymen? Why is it that they have been deprived of their rights: that they have been degraded from the Ministry, and made the mere servants of the people? Or, why is it that they are not compelled to pass through the lower ranks before they attain to the highest? and thus made essential pre-requisites to the Episcopate? Alas! but why inquire? Did any one ever witness such

a thing? Did any one ever hear of such a course being pursued by Presbyterians? No, never, from the days of John Calvin their founder, to the present time, has such an anomaly in Presbyterian Ordinations been known to exist. On the contrary, the plan generally pursued is, to license a candidate for the Ministry to preach a certain length of time on probation: and then, when he is called to take charge of a parish—to ordain and institute him at once, so that he may perform all the functions of the Ministry without passing through the inferior grades first; and him, this m n, they call a Pastor, a Minister, yea, a Bishop! A Bishop, forsooth! How came he a Bishop? Had he been ordained either a Deacon or a Presbyter first as the custom was? Had he passed through all the inferior ecclesiastical offices, till he had arrived at this pinnacle of “Priestly dignity,” by the laying on of hands, imposed by a lawfully constituted Bishop or Bishops, as was done in the case of Cornelius, Novatian, and others? Alas! can any one be serious when such inquiries are proposed? Nay, do not the Presbyterians themselves ridicule the idea of “Priestly dignity?” Do they not openly and fearlessly deny that there are any *Orders* among the Clergy, and say that all are alike equal? Is not *Imparity* rejected by them with disdain, as the most ungodly innovation, as the most disastrous corruption, as the most ruinous regimen and device, that ever was imposed upon man, while *Parity* is received and extolled as one of the most perfect and glorious things known? It certainly cannot be questioned, inasmuch as these are not the sentiments merely of a few, ignorant, prejudiced, individuals; but the sentiments of a large majority of the best

educated and most prominent Presbyterians in the land.

7. It is evident, therefore, that the Presbyterians, and all those who agree with them in rejecting the claims of the Church, have adopted a system of Church Government or discipline, totally unlike that which we have been describing; and, perhaps, we might have said, in truth, totally at variance with it, in every essential particular. To say the least, it has no resemblance to that which the Church of Rome practised in the middle of the third century, when the blessed Bishop and martyr, Cornelius, swayed his mitre over forty-seven Presbyters and seven Deacons, after having been both a Deacon and a Presbyter himself. Accordingly, we deem it no breach of propriety or of truth to declare, that the Presbyterians have departed from the Primitive and Apostolic mode of constituting the Ministry, and that they have neither Bishops, Presbyters, nor Deacons, such as the Church of Rome had, and such as every other pure Church in Christendom had, from the earliest day to this of which we speak. If there be any truth in History, or any dependence to be placed upon facts, Prelacy, and not Parity, was the only Polity extant.

8. Here, then, we may rest our cause, believing, as we do, that we have shown, beyond all peradventure, that there were *Three distinct Orders of Ministers* in the Primitive and Apostolic Church, from the time of our Saviour, down to the middle of the third century; and that, too, from the writings of men, eminent for their piety and learning, and zeal, in the cause of Christ, in each successive period, as could anywhere be found: thus forming a chain of evidence, the most perfect and complete

that can well be conceived, or can possibly be arrayed in favour of any other subject whatever. And we might add, that if there were no prejudice, no interest, no enmity of heart, to counteract the force of this array, or nothing but the judgment to be swayed by the superior majesty of truth, we believe that we have produced evidence sufficient, and more than sufficient, to settle this matter at once. Such a result, perhaps, is too much to anticipate ; considering the variety of opinion, and the hostility to change that everywhere prevails, in reference to this matter : yet, we are not without hope, that something may be effected by this humble effort, towards making many an one of these conform to the one Primitive and Apostolic polity of the Church. All we ask is, that the evidence be carefully examined and dispassionately weighed, and we have no fear of the result. Conviction must be the consequence, that there were *Three divinely constituted Orders of the Ministry*, running down without intermission or restraint, from the Apostles, to the middle of the third century, A.D. 258.

9. And in order that this may be seen at a glance, we have prepared the following table, with the view of giving a synopsis of the argument as it stands, in the light of figures and dates, and thus show that these Fathers lived at such a time, and so near each other, that there is one clear *continuous* course of evidence, from first to last.

First Century.	Born A. D.	Died A. D.	Second Century.	Born A. D.	Died A. D.	Third Century.	Born A. D.	Died A. D.
Clement of Rome		100	Irenæus	97	202	Origen . .	180	254
Ignatius . . .	31	107	Clement of Alexan	150	202	Cyprian . .	190	258
Polycarp . . .	65	167	Tertullian . . .	145	220	Cornelius .	200	252

Thus, it will be seen that *two* of the first century were contemporary with *all* of the second century : and *all* of the second, with *each* of the third, for many years together. In fact, Irenæus was contemporary, not only with all the Fathers of the second century, but with two of the most distinguished of the first and third ; so that it takes but the testimony of these *three* individuals to form an unbroken chain. Or, if we consider them in reference to their *actual* connection, and, of course, their identity of views, the reader will perceive, that Irenæus, who was the disciple of Polycarp, lived, and testified till the beginning of the third century, what he had heard his venerable Teacher say concerning the Ministry of the Church, which he adopted : and then, again, that Clemens Alexandrinus, who was the contemporary of Irenæus, and, also, the Teacher of Origen, whose invaluable life was prolonged till after the death of Cornelius, has given the most unequivocal testimony to the same Orders of the Ministry as Irenæus and his pupil : so that we have thus, but *four* persons in two separate and distinct lines, necessary to transmit the testimony entire, upon which we are called to rely for more than two hundred and fifty years, and all of them individuals of such veracity and worth, that we can scarcely hesitate a moment in giving it our unqualified assent ! If testimony can do it, here is testimony sufficient to establish the certainty of any truth ; and such, as we venture to say, can be produced in favour of no other truth on record, unless it be susceptible of actual demonstration.

10. It may be said, however, that we have only brought our testimony down to the year of our Lord 258, and that a change may have taken place subsequent

to that time. Whether this be so or not, we have shown clearly, that there was no change as yet from Parity to Prelacy, or from Presbytery to Episcopacy ; but that Episcopacy was the prevailing and only Polity established, wherever the Church was known. And this is admitted by almost all Presbyterian writers, whose judgment and learning are esteemed of any value. For, when we find such men as Blondel and Baxter, LeClerc and Grotius, Spanheim and Doddridge, all admitting the truth of our position in the Cyprianic age, we may rest assured that they have discovered enough to satisfy the most sceptical and acute, in reference to this subject.

But still, for fear we may be thought to shrink from the investigation, we propose to go through with the third century, and to show from the most undoubted authority, that Episcopacy was from this time forth the Government of the Church. In doing so, we shall let one author suffice, whose learning, and piety, and worth, were pre-eminent, and who, especially in relation to this subject, was more admirably qualified for the task, than, perhaps, any other man of his day. We mean the celebrated Eusebius Pamphilus, the Father of Ecclesiastical antiquities, and Bishop of Cesarea.



EUSEBIUS.

"The soul that knows not thy constraining power,
Sacred Antiquity! hath lost a spell
From Heaven—a delicate chain impalpable
To hold clear spirits; he hath miss'd the tower
Where Faith finds refuge, marr'd the sacred flower
Of bloom and modesty, aye wont to dwell
On virtue's awful face. Love hath a cell
Where, watch'd and treasur'd as her choicest dower,
She keeps what bears the impress of her Lord,
Now doubly dear by age; such high control
Is Piety's life-breath. If freedom's word
Finds in thy breast an echo, lay aside
That right asserting attitude of soul,
Ere in the Christian's temple thou abide,
Where he who dwells must dwell on bended knee,
From his own merits praying to be free."

The Cathedral.





X.

EUSEBIUS.

SOON after Valerian had ceased his impious war upon the saints, and many of the Churches, like Rome and Carthage, had been despoiled of their chiefs, by his murderous decrees, a child was born at Cesarea, in Palestine, by the name of Eusebius, A.D. 266.

This child grew up to manhood amidst the most disastrous scenes. Persecution followed persecution in rapid haste, and the greatest enormities were committed, upon the people of God, in every quarter of the realm, where Gallienus reigned. And yet Eusebius was spared through a merciful providence, and enabled to acquire a superior education under Dorotheus, a Presbyter of Antioch, who was somewhat famous as an instructor of youth. It is impossible, at this late period, in the absence of all testimony, to ascertain whether he was educated specially with the view of entering the sacred ministry, or not: but we know from good authority, that it was not long after he had completed his studies under the Presbyter just named, when he received orders at the hands of Agapius, the Bishop of Cesarea, where he laboured for many years. For when the Dioclesian persecution was raging with unparalleled

fury, we find Eusebius still at Cesarea, in the capacity of a Presbyter, endeavouring to qualify those who were doomed to suffer death in the most excruciating forms, by his unwearied diligence and zeal. At the imminent peril of his own life, he lost no opportunity in storing their minds with the great and glorious truths of the Gospel. Among those who lost their lives at this period, was his most intimate and beloved friend, Pamphilus, a fellow Presbyter, whose name he instantly assumed in connection with his own, and by which he has ever since been called.

As soon as this unnatural and cruel war had ceased, Eusebius Pamphilus was, by common consent, or rather by acclamation, elected Bishop of Cesarea, at the death of Agapius, A. D. 315. Here he continued to exercise the duties of his high station, with the same unwearied diligence and zeal as he had hitherto done. And we conceive it no faint praise to say, that few men were more distinguished for the ability and success with which he discharged the sacred functions of his office. Far and near he was known as a man not only of eminent piety and virtue, but of unequalled talents and learning. Since the time of Origen, the Church had produced no man that could compete, like him, with that surprising genius in the variety and extent of his acquirements. In addition to his great Biblical knowledge and researches, which were not inferior to any, he wrote and published a vast many works, insomuch that we are told "it would require the whole leisure of a man's life carefully to read."*

The principal work, however, on which his fame rests, is his Ecclesiastical History, consisting of ten books or

* Critica Biblica, vol 3. p. 121.

parts. Although the learned are not agreed precisely as to the time when it was written, yet it is generally thought to have been finished before the Council of Nice assembled, in which he was a leading member, A. D. 325.

The object of this production was, as he himself states,* “to record the successions of the Holy Apostles, together with the times since our Saviour, down to the present; to recount how many and important transactions are said to have occurred in Ecclesiastical History; what individuals in the most noted places eminently governed and presided over the Church; what men also, in their respective generations, whether with or without their writings, proclaimed the divine word; to describe the character, times, and number of those who, stimulated by the desire of innovation, and advancing to the greatest errors, announced themselves leaders in the propagation of false opinions, like grievous wolves, unmercifully assaulting the flock of Christ; as it is my intention, also, to describe the calamities that swiftly overwhelmed the whole Jewish nation, in consequence of their plots against our Saviour; how often, and by what means, and in what times, the word of God has encountered the hostility of the nations; what eminent persons persevered in contending for it through those periods of blood and torture, besides the martyrdoms which have been endured in our own times; and, after all, to show the gracious and benign interposition of our Saviour; these being proposed as the subjects of the present work, I shall go back to the *very origin*, and the earliest introduction of the dispensation of our Lord and Saviour, the Christ of God.”

* Lib. 1, chap. 1.

Immensely great as this undertaking was, he did not shrink from executing it according to his purpose. As yet, it was, comparatively speaking, a new and untried field, which no one had traversed before him. True, indeed, Hegessippus and Papias had explored it a little in the second century ; but their writings were of little or no value, on account of the scarcity of materials with which they were furnished, and the brief period which they undertook to describe. Accordingly, Eusebius applied himself to the task of collecting and preparing, not only from their writings which are now lost ; but from the most authentic sources then extant, a complete account of every matter which had hitherto transpired in any part of the world, worthy of being recorded in a History of the Church.

“ For this purpose,” said he, “ we have collected the materials that have been scattered by our predecessors, and culled, as from some intellectual meadows, the appropriate extracts from ancient authors.” In order to accomplish this, it was necessary for him to travel much ; and, that he might have no obstacle thrown in his way by any person whatever, he was favoured with a special rescript from the Emperor Constantine, who was personally his friend, giving him access to all the public libraries and records of consequence, especially at Jerusalem ; and after the most patient and diligent search, he succeeded in producing a work which has ever since been considered the fountain head of all matters relating to the Church, for the first three centuries. From this circumstance, he has been esteemed, and very justly styled, “ THE FATHER OF ECCLESIASTICAL HISTORY.”

It is easy to see that this important work covers all the ground over which we have gone, or care to go, in reference to the subject of Episcopacy. Nay, more, such is the comprehensive and exact nature of the details, that we might have furnished almost all the material facts and extracts, had we felt disposed, from this depository of ancient truth; showing beyond all question, that Eusebius drew from the same sources, or had the very same works from which we have been enabled to glean so many facts: but, of course, so much nearer the time when these occurrences took place, that his History is almost invaluable, I had almost said indispensable, to a clear understanding of the subject. In regard to many things, it is immeasurably so, because so many of those records and works are now lost, from which he compiled his own, that it is the *only* source of information we now have respecting most of the ministries and events incident to the Church in those times.

From this work, then, we propose to make some extracts, in order to see whether we are sustained in the view we have taken of the Orders of the Ministry, during the first three centuries, or whether we are not. But if we shall be able to show, that all the prominent and important points are sustained by this writer, oftentimes in the *very words* we have quoted, then we may rest assured that we have not merely succeeded in establishing the authenticity and genuineness of the works themselves, but have actually placed a Threefold Ministry beyond the reach of doubt, by this last Father of the Fathers, as he may well be called. In carrying out this plan, we shall give the extracts by centuries, as we have hitherto done, beginning with the

FIRST CENTURY.

BISHOPS.

1. "This James, therefore, whom the ancients, on account of the excellence of his virtue, surnamed the Just, was the *first that received the Episcopate* of the Church at Jerusalem. But Clement, in the sixth book of his Institutions, represents it thus: 'Peter, and James, and John, after the ascension of our Saviour, though *they* had been preferred by our Lord, did not contend for the honour, but *chose James the Just as Bishop of Jerusalem.*' And the same author, in the seventh book of the same work, writes thus: 'The Lord imparted the gift of knowledge to James the Just, to John and Peter, after his resurrection, these delivered it to the rest of the Apostles, and they to the seventy, of whom Barnabas was one. There were, however, two Jameses; one called the Just, who was thrown from a wing of the temple, and beaten to death with a fuller's club, and another,* who was beheaded.'"†

2. "That Paul preached to the Gentiles, and established Churches from Jerusalem, and around as far as Illyricum, is evident both from his own expressions, and from the testimony of Luke in the Book of Acts. And in what provinces Peter also proclaimed the doctrine of Christ, the doctrine of the New Covenant, appears from his own writings, and may be seen from that Epistle we have mentioned as admitted in the Canon, and which he addressed to the Hebrews in the dispersion throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. But how many, and which of these, actuated by a genuine

* Lib. 2, chap. 9.

† Lib. 1, chap. 1.

zeal, were judged suitable to feed the Churches established by these Apostles, it is not easy to say, any farther than may be gathered from the writings of Paul. For he, indeed, had innumerable fellow-labourers, or, as he himself calls them, fellow-soldiers in the Church. Of these, the greater part are honoured with an indelible remembrance by him in his Epistles, where he gives a lasting testimony concerning them. Luke also, in his Acts, speaking of his friends, mentions them by name. *Timothy*, indeed, is recorded as having *first* received the *Episcopate* at Ephesus, as Titus also was appointed over the *Churches* in Crete.”*

PRESBYTERS.

3. “But Papias himself, in the preface to his Discourses, by no means asserts that he was a hearer and an eye-witness of the holy Apostles, but informs us that he received the doctrines of faith from their intimate friends, which he states in the following words: ‘But I shall not regret to subjoin to my interpretations, also for your benefit, whatsoever I have, at any time, accurately ascertained and treasured up in my memory, as I have received it from the Elders, and have recorded it in order to give additional confirmation to the truth by my testimony. For I have never, like many, delighted to hear those that tell many things, but those that teach the truth; neither those that record foreign precepts, but those that are given from the Lord, to our faith, and that came from the truth itself. But if I met with any one who had been a follower of the Elders anywhere, I made

* Lib. 3, chap. 4.

it a point to inquire what were the declarations of the Elders. What was said by Andrew, Peter, or Philip. What by Thomas, *James*, John, Matthew, or any other of the Disciples of our Lord. What was said by Aristion, and the *Presbyter John*, disciples of the Lord. For I do not think that I derived so much benefit from books as from the living voice of those that are still surviving.' Where it is also proper to observe, (he adds,) *the name of John is twice mentioned.* The former of which he mentions with Peter, and *James*, and Matthew, and the other *Apostles*, evidently meaning the Evangelist. But in a separate point of his discourse, *he ranks the other John with the rest not included in the number of Apostles*, placing Aristion before him. *He distinguishes him plainly by the name of Presbyter.* So that it is here proved that the statement of those is true, who assert that there were two of the same name in Asia, that there were also two tombs in Ephesus, and that both are called John's even to this day, which it is particularly necessary to observe. For it is probable that the second, if it be not allowed that it was the first, saw the revelation ascribed to John. And the same Papias, of whom we now speak, professes to have received the declaration of the Apostles from those that were in company with them; and says also that he was a hearer of Aristion and the *Presbyter John*."*

DEACONS.

4. "There were appointed also, with prayer and the imposition of hands, *by the Apostles*, approved men, unto the office of *Deacons*, for the public service; these were

* Lib. 3, chap. 39.

those seven,* of whom Stephen was one. He was the first, also, after our Lord, who, at the time of ordination, as if ordained to this very purpose, was stoned to death by the murderers of the Lord. And thus he first received the crown answering to his name, of the victorious Martyrs of Christ."††

5. "As the first and greatest persecution arose among the Jews, after the martyrdom of Stephen, against the Church at Jerusalem, and all the disciples, *except the twelve*, were scattered throughout Judea and Samaria; some, as the Scriptures say, coming as far as Phenice, and Cyprus, and Antioch, they were not yet in a situation to venture to impart the faith to the nations, and, therefore, only announced it to the Jews. During this time, Paul also was yet laying waste the Church, entering the houses of the believers, dragging away men and women, and delivering them over to prison. *Philip, also, one of those who had been ordained to the office of Deacon*, being among those scattered abroad, went down to Samaria. Filled with Divine power, he first proclaimed the Divine word to the inhabitants of that place. But so greatly did the Divine grace co-operate with him, that even Simon Magus, with a great number of other men, were attracted by his discourses."||

REMARKS.

1. From these extracts, it will be apparent to every reader, not only that there were *Three Orders of Ministers* in the days of the Apostles, but that these Three

* Acts vi. 5.

† Acts vii. 58.

† Lib. 2, chap. 1.

|| Lib. 2, chap. 1.

Orders were appointed *by the Apostles*, and by them alone, under the immediate direction of the Holy Spirit. For James the Just, who was an Apostle of our Lord, and his own brother, according to the flesh, is here declared to have been chosen by Peter and John, (who were equally eligible,) with the sanction of the whole college of Apostles, the first Bishop of the Church at Jerusalem; while Timothy is said to have received the Episcopate of Ephesus, and Titus that of Crete, which, even then, was so far Christianized, as to number an hundred Churches.

2. And that there was a distinction made, at that early period, between a Bishop or an Apostle, thus constituted a Bishop of a particular Church, and a Presbyter, is evident also, from the testimony of Papias, who was contemporary with many of the Disciples of our Saviour, in which he states, that the Apostle John, who was sometimes called an Elder, or a Presbyter, perhaps on account of his great age, was very properly distinguished from another person of the same name, who was only a Presbyter, or Elder in *office*, by calling him "Prester John," or Presbyter John; and hence, "he was not included in the number of the Apostles." And Eusebius says, that Papias "placed Aristion before him, and plainly distinguishes him by the name of Presbyter," because that was his real *title* and *rank*.

3. Here, then, is the *second order* of the Ministry plainly distinguished from the *first* by its appropriate title. It is the same, doubtless, which we find in the Acts of the Apostles, associated with St. James, the Bishop of Jerusalem, when it was determined by him, in council, and assented to by all the other Apostles, that those who had been admitted to the Church from among the Gen-

tiles, need not keep the law of Moses, nor yet be circumcised, as some affirmed they should. Accordingly, we are told, that as soon as this course was agreed upon, letters were immediately despatched by Barnabas and Silas, chief men among the brethren, headed thus : "The Apostles, and *Elders*, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia."*

4. And then, again, that there were *seven Deacons*, in this same Church, at that very time, in addition to the Bishop and his Presbyters, is absolutely certain, not only from the above extracts, but also from the sixth chapter of the Acts of the Apostles, where the institution of this *order* is first announced. There it is just as manifest as anything can be, that these Deacons were not merely *Ministers of tables*, but *Ministers of the word also* ; for as soon as they were ordained, we find Stephen, without any other ordination, preaching the Gospel at Jerusalem, and falling a martyr in its defence. Philip, too, we see, went immediately down into Samaria, in consequence of the persecution that arose about Stephen, and there proclaimed the same word, with astonishing success. That they arrogated to themselves powers which did not belong to them, or that they usurped the special duties of their superiors, in so doing, is nowhere stated, or even intimated ; but we are surely given to understand, that they were *Ministers*, not merely of *tables*, as some affirm, and, of course, only *Laymen*, but *Ministers of the Gospel also*, and in virtue of their office, commissioned to preach the word, wherever God in his providence might cast their lot.

* Acts xv. 23.

And this they did, with so much energy and power, that their success was truly wonderful, and certainly not inferior to any obtained by the Apostles. If *success* be an evidence of their being true and lawful Ministers, here we have it.

5. Here, then, is one Church at least, and that one the first in existence, as well as the first in importance and interest, constituted with *Three distinct Orders of Ministers*, and named Bishop, Presbyters and Deacons, and that, too, by the holy and inspired men whom our Saviour himself had commissioned to do this very thing.

Now, in order to show the reader that the organization of this Church was not peculiar, but was, in fact, the model after which all others were in due time formed, and, of course, that there was no change, immediately after the Apostolic age, or at any period during this century, we have selected the following additional passages from Eusebius :—

BISHOPS.

a. "After the martyrdom of Paul and Peter, Linus was the first that received the *Episcopate* at Rome. Paul makes mention of him in his Epistle from Rome to Timothy, in the address at the close of the Epistle, saying, 'Eubulus, and Prudens, and *Linus*, and Claudia, salute thee.'"^{*}

b. "After Vespasian had reigned about ten years, he was succeeded by his son Titus, in the second year of whose reign LINUS, *Bishop* of the Church of Rome, who had held the office twelve years, transferred it to Anencletus. But Titus was succeeded by Domitian, his bro-

* Lib. 3, chap. 2.

ther, after he had reigned two years and as many months.”*

c. “In the twelfth year of the same reign, after ANENCLETUS had been BISHOP of Rome twelve years, he was succeeded by Clement, whom the Apostle, in his Epistle to the Philippians, shows had been his fellow-labourer, in these words: ‘With Clement, and the rest of my fellow-labourers, whose names are in the book of life.’”†

d. “Of this Clement there is one Epistle extant, acknowledged as genuine, of considerable length, and of great merit, which he wrote, in the name of the Church of Rome, to that at Corinth, at the time when there was a division in the latter. This we know to have been publicly read for common benefit, both in former times and in our own; and that, at the time mentioned, a sedition did take place at Corinth, is abundantly attested by Hegesippus.”‡

e. “In the third year of the above-mentioned reign, (Trajan’s,) CLEMENT, BISHOP of Rome, committed the *Episcopal* charge to Euarestus, and departed this life, after superintending the preaching of the Divine word nine years.’”||

f. “About this time flourished *Polycarp* in Asia, an intimate Disciple of the Apostles, who received the *Episcopate of the Church at Smyrna*, at the hands of the eye-witnesses and servants of the Lord. At this time, also, PAPIAS was well known as *Bishop* of the Church at Hierapolis, a man well skilled in all manner of learning, and well acquainted with the Scriptures. Ignatius, also, who

* Lib. 3, chap. 13.

‡ Lib. 3, chap. 16.

† Lib. 3. chap. 15 and 21.

|| Lib. 3. chap. 34.

is celebrated by many even to this day, as the successor of Peter at Antioch, was the *second* that obtained the *Episcopal office* there. Tradition says that he was sent away from Syria to Rome, and was cast as food to wild beasts, on account of his testimony to Christ. And being carried through Asia, under a most rigid custody, fortified the different Churches in the cities where he tarried, by his discourses and exhortations, particularly to caution them more against the heresies which even then were springing up and prevailing. He exhorted them to adhere firmly to the tradition of the Apostles; which, for the sake of greater security, he deemed it necessary to attest by committing it to writing. When, therefore, he came to Smyrna, where Polycarp was, he wrote one Epistle, viz. that to the Church of Ephesus, in which he mentions its Pastor, *Onesimus*. Another, also, to the Church in Magnesia, which is situated on the Meander, in which again he makes mention of *Damas* the *Bishop*. Another, also, to the Church of the Trallians, of which he states that *Polybius* was then *Bishop*. To these must be added, the Epistle to the Church at Rome, which also contains an exhortation not to disappoint him in his ardent hope, by refusing to endure martyrdom. Of these, it is worth while also to subjoin very short extracts, by way of specimen. He writes, therefore, in the following manner: 'From Syria to Rome, I am contending with wild beasts, by land and sea, by night and day, being tied to ten leopards, the number of the military band, who, even when treated with kindness, only behave with greater ferocity. But in the midst of these iniquities, I am learning. Yet am I not justified on this account. May I be benefitted by those beasts, that are in readiness

for me, which I also pray may be quickly found for me, which also I shall entice and flatter to devour me quickly, and not to be afraid of me, as of some whom they did not touch. But should they perchance be unwilling, I will force them. Pardon me: I know what advantage it will confer. Now I begin to be a Disciple. Nothing, whether of things visible or invisible, excites my ambition, as long as I can gain Christ. Whether fire, or the cross, the assault of wild beasts, the tearing asunder of my bones, the breaking of my limbs, the bruising of my whole body, let the tortures of the devil all assail me, if I do but gain Christ Jesus.' This he wrote from the above-mentioned city to the aforesaid Churches. But after he had left Smyrna, he wrote an exhortation to those in Philadelphia, and particularly to *Polycarp*, who was *Bishop* there, whom he designates as an apostolical man, and as a good and faithful shepherd, commends the flock of Antioch to him, requesting him to exercise a diligent oversight of the Church."*

PRESBYTERS.

g. "Such is the account, (Eusebius concludes, after detailing it,) respecting the blessed Polycarp, who, together with twelve from Philadelphia, was crowned a martyr. Who, however, is rather mentioned alone by all, so that he is spoken of by the Gentiles in every place. Of such an end, then, was the admirable and apostolic Polycarp deemed worthy, according to the account which the brethren in Smyrna recorded in the Epistle that we have quoted. In this same Epistle, also, respecting him,

* Lib. 3, chap. 26.

other martyrdoms are also recorded, which took place in the same city, and about the time of Polycarp's death. Among these, also, was *Metrodorus*, a follower of Marcion's error, but who appears to have been a *Presbyter*, and who was committed to the flames."^{*}

DEACONS.

h. "Hegesippus, indeed, in the five books of his Commentaries that have come down to us, has left us a most complete record of his own views. In these he states, that he conversed with most of the Bishops when he travelled to Rome, and that he received the same doctrine from all. We may also add, what he says, after some observations on the Epistle of Clement to the Corinthians: 'And the Church of Corinth,' says he, 'continued in the true faith until *Primus* was Bishop there, with whom I had familiar conversation, (as I passed many days at Corinth,) when I was on the point of sailing to Rome; during which time, also, we were mutually refreshed in the true doctrine. After coming to Rome, I made my stay with Anicetus, whose *Deacon* was *Eleutherus*. After Anicetus, Soter succeeded, and after him Eleutherus. In every succession, however, and in every city, the doctrine prevails according to what is declared by the law and the prophets, and the Lord.'"[†]

REMARKS.

a. It will be seen, from the slightest examination of the above extracts, that not only Linus and Clement,

* Lib. 4, chap. 15.

† Lib. 4, chap. 22.

who were the intimate friends and fellow-labourers of the Apostles, but Ignatius and Polycarp also, who were their disciples and helpers, are here *expressly* denominated, among others, BISHOPS of the various Churches over which they were placed. All of them, so far as we can learn, were men of the highest integrity and worth, and so situated, that it was impossible for them to be deceived, or to deceive others, in reference to the constitution of that Ministry, whose chief office was thus intrusted to their care. And this was not confined to Linus or Clement of Rome, but it was sustained with equal dignity by Ignatius at Antioch, by Polycarp at Smyrna, by Onesimus at Ephesus, by Damas at Magnesia, by Papias at Hierapolis, by Polybius at Tralles, by Primus at Corinth, and, indeed, by every other Bishop in Italy, Asia, Greece, and Gaul, and that, too, through a regular and uninterrupted *succession* from the hands of the Apostles. In all these places, the Church was certainly Episcopal, or, in other words, it maintained a Threefold Order of Ministers, of whom the Bishop was the first or chief.

b. To prove that this is no fiction, if the reader will merely turn to the Epistles of Ignatius, to which Eusebius refers, and which have been noticed in detail under the head of that Father, he will there find, not only the *exact* words, which Eusebius says he quoted from his letter to the Church of Rome, extant in his day; but he will find also, all the *very Churches* and *Bishops* there enumerated by *name*, just as he enumerates them in the paragraph now given. Is not this good evidence, nay, conclusive evidence, that the Epistles which we have, and those from which he quoted, are precisely the same? And if the same, then it is just as clear as anything can be,

that the *Three Orders* of the Ministry existed in the days of Clement, Ignatius, Polycarp, and all the rest, because these are, over and over again, alluded to in so many words, in almost every Epistle. In fact, the passages in which Bishops, Presbyters and Deacons are enumerated, are so incorporated with the subject-matter of each, that it is impossible to deprive them of these, without absolutely destroying their import, and even their sense altogether. They are, in a word, so connected with what precedes and follows their introduction, that we may safely affirm, that if ever the one existed, the other did: and hence, we have no hesitation in saying, that although Eusebius has not quoted the passages which contain the Three Orders of the Ministry, in so many words, yet we believe he must have known of their existence, and, of course, must have sanctioned their correctness. If there had been any *novelty* or *innovation* in the mode of representing these Orders in the Epistles of Ignatius, and especially in the obedience, the reverence, the authority accorded to the Bishop, Eusebius would have chronicled the change, or noted the assumption, beyond all peradventure; but as he has nowhere in his work given us the remotest hint of anything of the kind, we are compelled to believe, that all Ignatius says, in reference to this subject, is literally true, and sustained by the testimony of Eusebius, whose means of information were nearly, if not altogether, equal to his own.

c. But when we come to look at the remaining extracts, and see that Eusebius has actually given us, in addition to the Order of *Bishops*, both *Presbyters* and *Deacons*, we are perfectly satisfied that such were the Orders of the Ministry during the whole of the period in

question. True, indeed, only one of each Order is given in the extracts ; but then they are given in such a way as to leave us no room to doubt, that they are but *representatives* of a class, and not the *entire* class, of which he speaks ; so that we are driven to the only conclusion which it is possible to adopt, viz. that there were Bishops, Presbyters and Deacons universally established in the Church, from the times of the Apostles till near the close of the second century, or about the time when Polycarp suffered death, A. D. 167.

Now, in order to find out whether this same regimen continued in the Church after that time, let us take up Eusebius again, and see what light he throws upon this subject, in the latter part of the

SECOND CENTURY.

BISHOPS.

1. " And first we must speak of *Dionysius*, who was appointed over the Church at Corinth, and imparted freely, not only to his own people, but to others abroad also, the blessings of his Divine labours. But he was most useful to all in the catholic Epistles that he addressed to the Churches, one of which is addressed to the Lacedæmonians, and contains instructions in the true religion, and inculcates peace and unity. One also to the Athenians, exciting them to faith, and the life prescribed by the Gospel, from which he shows that they had swerved, so that they had nearly fallen from the truth, since the martyrdom of *Publius*, then *Bishop*, which happened in the persecutions of those times. He also makes mention of *Quadratus*, who was *Bishop* after the martyrdom of Pub-

lius, bearing witness also that the Church was again collected, and the faith of the people revived by his exertions. He states, moreover, that *Dionysius*, the Areopagite, who was converted to the faith by Paul the Apostle, according to the statement in the Acts of the Apostles, first obtained the *Episcopate* of the Church at Athens. There is also another Epistle of his extant, addressed to the Nicomedians, in which he refutes the heresy of Marcion, and adheres closely to the rule of faith. In an Epistle to the Church of Gortyna, and to the other Churches in Crete, he commends their *Bishop Philip*, for the numerous instances of fortitude that the Church evinced under him, according to the testimony of all, whilst he cautions them against the perversions of the heretics. He wrote also to the Church at Amastris, together with those at Pontus, in which he makes mention of Bacchylides and Elpistus, as those who urged him to write. He also adds some expositions of the sacred writings, where he intimates that *Palmas* was then *Bishop*.”*

2. “But this *Clement* (Bishop of Rome,) was succeeded by *Euarestus*, and Euarestus by *Alexander*. *Zystus* followed as the sixth from the Apostles, after whom was *Telesphorus*, who also illustriously suffered martyrdom; then came *Hyginus*, and after him *Pius*. He was followed by *Anicetus*, and as he was succeeded by *Soter*, the twelfth from the Apostles in the *Episcopate now is Eleutherus*, in the same order and the same doctrine (or succession) in which the tradition of the Apostles in the Church, and the promulgation of the truth, has descended to us.”†

* Lib. 4, chap. 23.

† Lib. 5, chap. 6.

PRESBYTERS.

1. "And as there was a dissension in consequence of these men, (Montanus, Alicibiades, and Theodotus, in Phrygia,) the brethren in Gaul again presented their own pious and correct judgment also concerning these, and published several letters of the Martyrs that had been put to death among them. These they had written whilst yet in prison, and addressed to their brethren in Asia and Phrygia. And not only to these, but likewise to *Eleutherus*, who was then *Bishop* of Rome, negotiating, as it were, for the peace of the Churches."*

2. "But these same Martyrs recommending also *Irenæus*, who was then a *Presbyter* of the Church at Lyons, to the Bishop of Rome before mentioned, bear abundant testimony in his favour, as the following extracts show : 'We pray and desire, father Eleutherus, that you may rejoice in God in all things, and always. We have requested our brother and companion Irenæus to carry this Epistle to you, and we exhort you to consider him as commended to you, as a zealous follower of the testament (covenant) of Christ. For if we knew that any place could confer righteousness upon any one, we would certainly commend him among the first, as a *Presbyter* of the Church, the station which he holds.' "†

3. "*Pothinus* having died with the other Martyrs in Gaul, in the ninetieth year of his age, he was succeeded by *Irenæus* in the *Episcopate* of the Church at Lyons. We have understood he was a hearer of Polycarp in his youth. This writer has inserted the *succession* of the

* Lib. 5, chap. 4.

† Ibid.

Bishops in his third book against the heretics, where he reviews the catalogue down to Eleutherus, whose times we are now examining.”*

4. “Others there were that flourished at Rome, at the head of whom was *Florinus*, who falling from his office as a *Presbyter* of the Church, Blastus was very nearly involved in the same fall with him. These always drawing away many of the Church, seduced them into their opinions, each one endeavouring separately to introduce his own innovations respecting the truth.”†

5. “But as the *Presbyters* of the place requested that we should leave some comment of those things that we said, in opposition to the opponents of the truth, *Zoticus Otrenus* also being present, who was our *fellow-Presbyter*; this, indeed, I did not perform, but I promised writing hither, and to send it as soon as possible, if the Lord permitted.”‡

CLERGY AND LAITY.

1. “The same author that composed the book already mentioned respecting the founder of this heresy, (Artemon,) also adds an account of another event that occurred in the times of Zephyrinus, in these words: ‘I shall remind many of the brethren of a fact,’ says he, ‘that happened in our days, which, had it happened in Sodom, I think, would have led them to reflection. There was a certain Natalius, who lived not in remote times, but in our own. This man was seduced on a certain occasion by Asclepiodotus, and another Theodotus, a money changer. Both of these were disciples of Theodo-

* Lib. 5, chap. 5.

† Lib. 5, chap. 15.

‡ Ibid.

tus, the currier, the first that had been excommunicated by Victor, then Bishop, as before said, on account of this opinion, or rather insanity. Natalius was persuaded by them to be created a Bishop of this heresy, with a salary from them of one hundred and fifty denarii a month. Being connected, therefore, with them, he was frequently brought to reflection by the Lord in his dreams. For the merciful God and our Lord Jesus Christ, would not that he who had been a witness of his own sufferings, should perish, *though he was out of the Church*. But as he paid but little attention to these visions, being ensnared both by the desire of presiding among them, and that foul gain which destroys so many, he was finally lashed by holy angels, through the whole night, and was thus most severely punished; so that he arose early in the morning, and putting on sackcloth, and covered with ashes, in great haste, and bathed in tears, he *fell down before Zephyrinus the Bishop*, rolling at the feet, not only of the *Clergy*, but even of the *Laity*, and thus moved the compassionate Church of Christ with tears. And although he implored their clemency with much earnestness, and pointed to the strokes of the lashes he had received, he was at last scarcely admitted to communion.' **

REMARKS.

1. It is hardly worth while, perhaps, to detain the reader for the purpose of saying, what must be so apparent to every one, that in the first of these extracts, there are *six Bishops* enumerated by *name*; while, in the second, there are *ten*: that the former were located

* Lib. 5, chap. 28.

in various parts of the world, over distinct Churches or places: while the latter were confined to a single city, in the order in which they stand, having succeeded each other regularly as a vacancy occurred. That these were a distinct order of ministers, and so considered, we presume no one will pretend to deny. Eusebius certainly viewed them in this light, and we are at a loss to conceive how they can be viewed in any other.

2. Especially when we remember how Irenæus was elevated to the dignity of the Episcopate, upon the death of Pothinus, his Bishop, there is no room to doubt. Because, previous to this, Irenæus was nothing but a *Presbyter* in the Church of Lyons, and so distinguished by the Martyrs in their Epistle to Eleutherus; and yet as soon as the vacancy occurred in the Episcopate, by the death of the venerable Pothinus, he who had been up to this hour, *merely a Presbyter*, was immediately chosen to fill his place, on account of his superior qualifications as a minister, and thenceforth denominated “the Bishop of Lyons,” as his predecessor had been. Here, then, is another instance distinctly recognised of an order of ministers, *below Bishops*, from which the superior order was usually supplied: * thus going to show most clearly, that the plan of Church government in that day, was not what the Presbyterians or Congregationalists say it was, nor such as they adopt at the present time, but totally and altogether unlike it in every particular. For where, within the memory of man or out of it, did a *Presbyterian Elder* obtain, in the *same* Church of which he was an officer before, the entire oversight of the flock,

* See lib. 7. chap. 7 and 11.

or become a Bishop, by another ordination, over other preaching Elders, in the same Church? We venture to say, that such a circumstance was never known. For, such an anomaly is altogether at variance with the scheme which they adopt, and, of course, is rendered impracticable from the very nature of the case.

3. In support of this view, it is only necessary to refer the reader to the last extract, which gives an account of the singular conduct of Natalius. For there it is very evident, that in addition to the Bishop, there was an order of men present, who were entitled "the *Clergy*," in contradistinction to the *Laity*: that it was in their presence the poor deluded creature, bathed in tears, fell down and rolled at their feet, for the purpose of moving the compassionate Church of Christ to receive him again to her bosom. Now, the question may be asked, who were these *Clergy*? The only answer which can be returned is, the *Bishop*, with his *Presbyters* and *Deacons*. For surely the *Bishop* alone, could not avail himself of the whole of that title, as it belongs properly to a *number*, and that number, the *orders* just enumerated. These were generally considered the *Clergy* of a Church or of a Bishop: and, therefore, we see no way to apply the term, unless we admit that there was one or both of these orders then in conjunction with the Bishop, when Natalius sought to be restored to the favour and fellowship of the Church, which he had dishonoured.

Here, then, are the *Three Orders* developed again, from the testimony of Eusebius during this Century; and although we can scarcely hope to make it any plainer by the addition of the same sort of matter, yet, we feel ourselves bound to make this part of our subject correspond

with that which has just gone before, we shall merely adduce those passages which are *perfectly* in point, from the writings of Eusebius which relate to the

THIRD CENTURY.

FIRST CLASS.

BISHOPS, PRESBYTERS, DEACONS.

1. "About this time, (A. D. 250,) appeared Novatian, a *Presbyter* of the Church of Rome, and a man elevated with haughtiness against these, (that had fallen,) as if there was no room for them to hope salvation, not even, if they performed everything for a genuine and pure confession. He thus became the leader of the peculiar Heresy of those who, in the pomp of their imaginations, called themselves Cathari. A very large Council being held on account of this, at which *sixty, indeed*, of the *Bishops*, but a still greater number of *Presbyters* and *Deacons*, were present."*

2. "But as to the persecutions that raged so violently under him, (Dionysius Bishop of Alexandria,) and what sufferings he with others endured, for their piety towards the Supreme God, his own words shall declare, which he addressed to *Germanus*, one of the contemporary *Bishops* that attempted to slander him. His words are as follows: 'But,' says he, 'I apprehend that as I am forced to relate the wonderful providence of God respecting us, I shall be liable to much folly and insensibility. But, as it is said, it is honourable to conceal

* Lib. 6, chap. 43.

the secrets of the King, and glorious to make manifest the works of God, I will face the violence of Germanus. I came to Æmilianus, not alone, but in company with my fellow-*Presbyter*, Maximus, and the *Deacons*, Faustus, *Eusebius*, and Chæremon.’”*

3. “But in the city some concealed themselves, secretly visiting the Brethren; *Presbyters*, Maximinus, Dioscorus, Demetrius, and Lucius. For Faustinus and Aquila, who are more prominent in the world, are wandering about in Egypt. But of those that died of the sickness, the *surviving Deacons* are Faustus, Eusebius, Chæremon.”†

4. “But it should be observed, that this Eusebius, whom he called a *Deacon*, was not long after appointed *Bishop* of Laodicea, in Syria. But *Maximus*, whom he called a *Presbyter*, at that time succeeded *Dionysius* as *Bishop* of the Church of Alexandria.”‡

5. “Among these, the most eminent were Fimilianus, *Bishop* of Cesarea, in Cappadocia, Gregory and Athenadorus, brothers and Pastors of the Churches in Pontus; also Helenus, *Bishop* of the Church at Tarsus, and Nicomas, of Iconium; besides, Hymenæus, of the Church of Jerusalem, and Theotecnus, of the adjacent Church at Cesarea: moreover, Maximinus, who governed the Brethren at Bostra with great celebrity. The vast number of others, both *Presbyters* and *Deacons*, that assembled in the said city, for the same cause, one could hardly number, but these were the most distinguished.”||

6. “The Pastors, therefore, who had been convened,

* Lib. 6, chap. 40.

‡ Lib. 7, chap. 11.

† Lib. 7, chap. 11.

|| Lib. 7, chap. 28.

having drawn up an Epistle, by common consent addressed it to Dionysius, Bishop of Rome, and to Maximus, of Alexandria, and sent it to all the provinces. In this, they set forth their own zeal to all, and the perverse doctrine of Paul, together with the arguments and discussions which they had had with him; stating, at the same time, the whole life and conduct of the man, from whose statement it may be well, perhaps, to give the following extracts for the present. The Epistle: 'To Dionysius and Maximus, and to all our fellow-Ministers throughout the world, the *Bishops*, and *Presbyters*, and *Deacons*, and to the whole Catholic Church throughout the world under Heaven: Helenus, Hymenæus, and Theophilus, and Theotecnus, and Maximus, Proculus, Nicomas, and Ælianus, Paul and Bolanus, and Protogenes, Hierax, and Eutychius, and Theodorus, and Malchion, and Lucius, (16) and all the rest who are *Bishops*, *Presbyters* or *Deacons*, dwelling with us, in the neighbouring cities, and nations, together with the Churches of God, wish joy to the beloved Brethren in the Lord.' '*

SECOND CLASS.

MARTYRS AND CONFESSORS.

BISHOPS.

1. "Of those Prelates of the Church, however, who suffered martyrdom in the most celebrated cities, the first of which we shall mention, recorded by the pious as a witness of the kingdom of Christ, is Anthimus, Bishop of

* Lib. 7, chap. 30.

Nicomedia, who was beheaded. Among the Martyrs at Phœnice, the most noted of all were those pious and devoted pastors of the Spiritual Flocks of Christ, Tyrannio, Bishop of the Church of Tyre, Zenobius of Sidon ; and Silvanus, Bishop of Emisa. The last of these was cast as food to wild beasts, at Emisa, and thus ranked in the number of Martyrs, but each of the former glorified the doctrine of God, by suffering with patience until death. The one, the Bishop, was committed to the depths of the sea ; but Zenobius, the other, a most excellent physician, died with great fortitude, under the tortures applied to his sides. But, among the Martyrs at Palestine, Silvanus, Bishop of the Churches about Gaza, was beheaded with thirty-nine others at the Copper Mines of Phœno. Also, those of Egypt were *Peleus* and *Nilus*, who were *Bishops*, suffered death by the flames.

PRESBYTERS.

2. "Among these must be mentioned the *Presbyter* Pamphilus, a most admirable man of our times, and the glory of the Church at Cesarea, whose illustrious deeds we have set forth in its proper place.* But of those who were prominent as Martyrs of Alexandria, all Egypt and Thebais, the first whom we shall mention is Peter, Bishop of Alexandria, a man wonderful as a teacher of the Christian Faith, and the *Presbyters* with him, *Faustus*, and *Dius*, and *Ammonius*, perfect witnesses of Christ."†

3. "After this, on the fifth of the month *Dius*, on the

* See Book of Martyrs, Euseb. chap. 7 and 11.

† Lib. 8, chap. 13.

Nones of November, Roman style, in the same city, (Phœno, in Palestine,) *Silvanus, who was yet a Presbyter*, became a Confessor, and not long after he was both honoured with the Episcopate, and finally crowned with Martyrdom.”*

4. “Of the Martyrs of Antioch, we also name Lucian, that *Presbyter* of this Church, who, during all his life, was pre-eminent for his excellent character and piety. He had before at Nicomedia, and in the presence of the Emperor, proclaimed the Heavenly Kingdom of Christ, in the defence that he delivered, and afterwards bore testimony to its truth in his actions.”†

DEACONS.

5. “Worthy of record, also, are the circumstances respecting Romanus, which occurred on the same day at Antioch. He was a native of Palestine, a *Deacon* and exorcist of the Church of Cesarea, and was present at the demolition of the Churches there; and as he saw many men with women and children approaching the idols in masses, and sacrificing, considering the sight intolerable, and stimulated by a zeal for religion, he cried out with a loud voice, and reproved them. But he was immediately seized for his boldness, and proved, if any, to be a most noble witness of the truth.”‡

6. “The second after Pamphilus that entered the contest was *Valens, Deacon* of the Church of Ælia, a man dignified by his *venerable and hoary locks*, and most august by the very aspect of his great age; *well versed*

* Euseb. Book of Martyrs, chap. 7.

† Lib. 8, chap. 13.

‡ Euseb. Book of Martyrs, chap. 1.

in the Scriptures, in which he had no superior. For, he had so much of them treasured up in his memory, that he did not require to read them, if he undertook at any time to repeat any parts of the Scriptures.”*

REMARKS.

We might, if it were necessary, produce many more passages like the above, from the writings of Eusebius, but we fear to weary the patience of the reader. Enough, we think, has been given to place the subject in the clearest light ; and if anything can produce conviction, in reference to the Threefold Ministry of the Church, during the first three centuries, we cannot but flatter ourselves that these will do it. For it must be apparent surely to every one, that the Three Orders of the Ministry are not only spoken of by all the Fathers during this period, without exception, in the clearest manner possible, but by Eusebius also, throughout the whole of his celebrated work. We see no difference in their statements. Those of the first century represent the matter in no other light than those of the second or the third. All speak of the Three Orders, by the same unvarying names and grades, thus: *Bishops, Presbyters* and *Deacons*. Eusebius also does the same from first to last. The extracts which we have given above, demonstrate this fact beyond all controversy. That Episcopacy was the universal and undisputed regimen of the Church in his day, no one now pretends to deny ; nay, it is admitted on all hands. But if it existed then, so it did in every preceding age from the Apostles ; for Eusebius makes no difference in enumer-

* Book of Martyrs, chap. 11.

ating the *Orders* of the Ministry. What Bishops, Presbyters and Deacons, were in the first century, as they were instituted by Christ and his Apostles, so were they in the second, and in the third, down to the very time when he compiled the work from which these passages are selected, about A. D. 320 or 325. And if anything can add to the truth and certainty of this matter, it is the fact, that he traces the *successions* of Bishops, in the various Churches, by *name*, in the *same list*, from the earliest period to the time in which he wrote, without the least hint of any change, or any break, or any departure from the usual course; so that we find ourselves absolutely driven to the conclusion as before, in every instance, that there was no deviation from the original plan, which was Apostolic and Divine, and which we are perfectly justified in saying, consisted of *Three distinct Orders of Ministers*, viz. BISHOPS, PRESBYTERS, and DEACONS.

From the fourth century onward, to the period of the Reformation, in the sixteenth century, Episcopacy was the prevailing and only regimen of the Church. Indeed, it was so apparent and undisputed then, that when the Reformers of the English Church compiled the Book of Common Prayer, in the time of Edward the Sixth, A. D. 1548, they began the preface to the Ordinal by saying, "It is *evident* unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church, BISHOPS, PRIESTS and DEACONS." Now the men who wrote this were no ignorant empirics, no pretenders to knowledge, no upstarts, no enthusiasts, no fanatics or fools, but some of the wisest, holiest, purest,

soberest, noblest sons the Church ever had. In short, they were not surpassed by any men, in modern times, in deep learning, in solid sense, in ardent piety, in weight of character, in stern integrity, and honour. And yet, these men could say, and did say, without the slightest hesitation, "*it is evident*," nay, it is so evident, that it cannot be disputed, that such were the orders of the Ministry from the days of the Apostles.

And that they were not alone in this opinion, but were sustained in it by many men of equal learning, and piety, and worth, belonging to the same Church, for centuries afterwards, we shall show from their own writings. Thus, it is written by the "judicious"

HOOKER.

"A very strange thing, sure it were, that such a discipline as ye, (the Puritans,) speak of should be taught by Christ and his Apostles in the word of God, and no Church ever have found it out, nor received it until this present time. Contrariwise, the Government against which ye bend yourselves, be observed everywhere throughout all generations and ages of the Christian world, no Church ever perceiving the word of God to be against it. *We require you to find out but one Church upon the face of the whole earth*, that hath been ordered by your discipline, or hath not been ordered by ours, since the time that the blessed Apostles were here conversant."—Ecc. Pol. Preface.

BURSCOUGH.

"I make no doubt to affirm, that the testimony of the Fathers is, at least, as cogent for the Divine Original of

Episcopacy, as it is when they ascertain to us the Canon of Scripture; which yet is like to suffer nothing by this comparison. For if we reject them as false witnesses when they inform us, that Bishops were appointed by the Apostles, we must not only believe, as I have intimated already, that the Pastors of the Church, notwithstanding their great distance from each other, and their different customs and interests, generally hit at the same time upon the same project, to destroy that Ecclesiastical Polity, which had Christ for its Founder; but that everywhere they had the same fatal success.”—Treatise on Church Government.

CHILLINGWORTH.

“So great a change as between Presbyterian government and Episcopal, could not possibly have prevailed all the world over in a little time. Had Episcopal Government been an aberration from [or a corruption of] the Government left in the Churches by the Apostles, it had been very strange, that it should have been received in any one Church so suddenly, or that it should have prevailed in all for many ages after. Variasse debuerat error ecclesiarum; quod autem apud omnes unum est, non est erratum, sed traditum. “Had the Churches erred, they would have varied: what, therefore, is one and the same amongst all, came not surely by error, but tradition.” Thus Tertullian argues very probably from the consent of the Churches of his time, not long after the Apostles, and that in matter of opinion much more subject to unobserved alteration. But that in the frame and substance of the necessary Government of the Church, a thing always in use and practice, there should

be so sudden a change, as presently after the Apostles' times ; and so universal, as received in all the Churches ; this is clearly impossible."—The Apostolical Institution of Episcopacy demonstrated.

JEREMY TAYLOR.

“ Although we had not proved the immediate Divine Institution of Episcopal power over Presbyters and the whole flock, yet *Episcopacy* is not less than an Apostolic ordinance, and delivered to us by the same authority that the observation of the Lord's day is. For, for that in the New Testament we have no precept, and nothing but the example of the Primitive Disciples meeting in their Synaxes upon that day, and so also they did on the Saturday in the Jewish Synagogues, but yet, (however that at Geneva they were once in meditation to have changed it into a Thursday meeting, to have shown their Christian liberty,) we should think strangely of those men that called the Sunday-festival less than an Apostolical ordinance : and necessary now to be kept holy with such observances as the Church hath appointed.—Episcopacy asserted, vol. 7.

BISHOP HALL.

“ But, however, it pleased the Spirit of God, in the first hatching of the Evangelical Church, to make use of these indistinct expressions : yet all this, while the offices were several ; known by their several characters and employments : so, as the function and work of an Apostle was one ; viz. to plant the Church and to ordain the Governors of it : of a Bishop, another ; to wit, to manage the Government of his designed circuit, and to

ordain Presbyters and Deacons : of a Presbyter, another ; namely, to assist the Bishop, and to watch over his several charges : of a Deacon, another ; besides his sacred services, to order the stock of the Church, and to take care of the poor : yet, all these agreed in one common service, which was the propagation of the Gospel, and the founding of God's Church.

And soon after the very terms were contra-distinguished ; both by the substance of their charge, and by the property of their titles : insomuch as blessed Ignatius, that holy Martyr, who lived many years within the times of the Apostles, in every of his Epistles, as we shall see in the sequel, makes express mention of *Three distinct Orders of Government, BISHOPS, PRESBYTERS, DEACONS.*"—Episcopacy by Divine Right.

BARROW.

"Of this distinction, there never was in ancient times made any question. nor did it seem disputable in the Church, except to one malcontent (Aerius,) who did, indeed, get a name in story, but never made much noise, or obtained any vogue in the world ; very few followers he found in his heterodoxy ; no great body, even of Heretics, could find cause to dissent from the Church in this point ; but, all Arians, Macedonians, Novatians, Donatists, &c. maintained the distinction of Ecclesiastical Orders among themselves, and acknowledged the duty of the inferior Clergy to their Bishops : and no wonder, seeing it standeth on so very firm and clear grounds ; upon the reason of the case, upon the testimony of Holy Scripture, upon general tradition, and unquestionable monuments of antiquity, upon the common judgment and

practice of the greatest saints, persons most renowned for wisdom and piety in the Church.”—Sermon 56.

ARCHBISHOP LEIGHTON.

“In his interview with six Presbyterian Preachers, and when, if ever, he would have made as great concessions as possible, he said, “he was persuaded that *Episcopacy*, as an order distinct from *Presbyters*, had continued in the Church ever since the days of the Apostles ; that the world has everywhere received the Christian Religion from Bishops, and *that a parity among Clergymen was never thought of before the middle of the last century*, (i. e. the 16th,) *and was then set up rather by accident than on design.*”—Burnet’s History of his own Times. Vol. 1, p. 373.

BISHOP MIDDLETON.

“Already, in the *age of the Apostles*, we read of the institution of *Episcopacy* ; in the *same age* we have distinct mention of the Three Orders of BISHOPS, PRESBYTERS, and DEACONS ; and in the period immediately succeeding, we find all the Christian Churches under the same regimen. The converts entertained no petty jealousies on account of the pre-eminence of those who were invested with spiritual distinction : they acted like men, who knew that the division of Supreme authority, defeats its own purpose ; that no security is thus gained to the impartial administration of justice ; that the natural tendency of all power is to settle in an individual ; and that while it is still vibrating in uncertainty, oppression will be most severely felt. There is not in the

whole of Eusebius's history, a single recorded instance in which the Presbytery presumed to aspire to independent authority, or, in which the Laity, so far as appears, would have favoured such an attempt."—Christ Divided; a Visitation Sermon.

BISHOP HEBER.

"We find the distinction between Bishops and Presbyters, which is here implied, confirmed in the strongest terms by the Ecclesiastical writers who come nearest to the Apostolic age; by some who were themselves contemporaries with the Apostles; by others, of undoubted learning and diligence, who made it their business to collect and illustrate the history of the Primitive times; and we find it above all confirmed by the fact (which rests on as good foundation as the succession of the Roman Emperors, or the earlier English Kings,) that catalogues of such Bishops, as distinct from, and superior to, the general body of Presbyters, were preserved in all the principal Churches of the East, from the time of the Apostles down to that of Eusebius and Socrates.

And it is not too much to say, that we may challenge those who differ from us to point out any single period at which the Church has been destitute of such a body of officers, laying claim to an authority derived by the imposition of hands from the Apostles themselves, or any single instance of a Church without this form of Government, till the Church of Geneva, at first from necessity, and afterwards from a mistaken exposition of Scripture, supplied the place of a single Bishop, by the rules of an oligarchial Presbytery."—Sermons preached in England.

CHILLINGWORTH.

“When I shall see, therefore, all the fables in the Metamorphosis acted and proved true stories ; when I shall see all the democracies and aristocracies in the world lie down and sleep, and awake into monarchies ; then will I begin to believe that Presbyterian Government, having continued in the Church during the Apostles’ times, should presently after (against the Apostles’ doctrine, and the will of Christ) be whirled about like a scene in a mask, and transformed into Episcopacy. In the mean time, while these things remain thus incredible, and in human reason impossible, I hope I shall have leave to conclude thus :

“Episcopal Government is acknowledged to have been universally received in the Church, presently after the Apostles’ times.

“Between the Apostles’ times, and this presently after, there was not time enough for, nor possibility of, so great an alteration.

“And, therefore, there was no such alteration as is pretended. And, therefore, Episcopacy being confessed to be so ancient and Catholic, must be granted also to be Apostolic : *Quod erat demonstrandum.*”—The Apostolical Institution of Episcopacy Demonstrated.

It would be an easy thing to multiply quotations like these, to almost any extent ; but we forbear, trusting that these maybe sufficient to satisfy the curiosity, if not the judgment, of the most fastidious and perverse. And, although we have no idea of being able to place this matter in any clearer light, or of adding one iota to the

weight of testimony that has been adduced in favour of Episcopacy, by quoting the views of the following authors: yet we shall do it for the purpose of letting the reader see, that the sentiments of those great Sectarian Reformers and Leaders, whose general course was antagonist to those already given, was entirely similar in this respect. We will begin with

LUTHER.

“I allow that each state ought to have one Bishop of its own by *Divine Right*; which I show from Paul, saying “for this cause left I thee in Crete.”—Resolutions.

MELANCTHON.

“We have often protested that we do greatly approve the Ecclesiastical Polity and Degrees in the Church, and as much as lieth in us, do desire to conserve them.”—Apology for the Augustan Confession, p. 363.

“I would to God it lay in me to restore the Government of Bishops. For I see what manner of Church we shall have, the Ecclesiastical Polity being dissolved. I do see that hereafter will grow up in the Church a greater tyranny than there ever was before.”—Apology, &c. p. 395.

“By what right or law may we dissolve the Ecclesiastical Polity, if the Bishops will grant to us that which in reason they ought to grant? And, if it were lawful for us to do so, yet, surely, it were not expedient. *Luther was ever of this opinion*”—Melancthon, Camerarius' Life.

CALVIN.

“As we have stated that there are *Three* kinds of *Ministers* recommended to us in the Scripture, so the

ancient Church divided all the Ministers it had into *Three Orders*.”—Calvin’s Institutes, Lib. 4. chap. 4. Sec. 1.

“If they will give us such an hierarchy as that of the English Church in which the Bishops have such a pre-eminence as that they do not refuse to be subject unto Christ, I will confess that they are worthy of all anathemas, if any such there be, who will not reverence it, and submit themselves to it with the utmost obedience.”—Calvin on the necessity of reforming the Church; in the volume entitled, Joannis Calvini Tractatus Theologici omnes, p. 69.

“Of Calvin’s *Episcopal* opinions, Mons. Daillé, a French Protestant Divine, thus writes: “Calvin honoured all Bishops that were not subjects of the Pope, such as were the Prelates of England. We confess that the foundation of their charge is good and lawful, *established by the Apostles*, according to the command of Christ.”—Bingham’s French Church’s Apology for the Church of England.

Mons. De L’Angle, another Divine of the same Church, thus writes to the Bishop of London. “CALVIN, in his treatise of the necessity of the Reformation, makes no difficulty to say, that if there should be any so unreasonable as to refuse the communion of a Church that was pure in its worship and doctrine, and not to submit himself with respect to its government, under pretence that it had retained an *Episcopacy qualified* as yours is, there would be no censure or rigour of discipline that ought not to be exercised upon them.”—Stillfleet’s Unreasonableness of Separation, at the end.

BEZA.

"In my writings touching Church Government, I ever impugned the Romish hierarchy, but never intended to touch or impugn the Ecclesiastical Polity of the Church of England."—Let'er to Archbishop Whitgift, in the Life of Whitgift, printed by Snodham, in 1612.

"If there were any, as you will not easily persuade me, who would reject the whole order of Bishops, God forbid that any man in his senses should assent to their madness. And speaking of the Episcopacy of the Church of England, he says, "Let her enjoy that singular blessing of God, which I pray may be perpetual!"—Answer to Saravia, c. 18.

BUCKER.

"By the perpetual observation of all Churches, *even from the Apostles' time*, we see *that it seemed good to the Holy Ghost*, that among Presbyters, to whom the procuration of Churches was chiefly committed, there should be one that should have the care or charge of divers Churches, *and the whole ministry committed to him*; and by reason of that charge he was above the rest; and, therefore, the name of Bishop was attributed peculiarly to those chief Rulers."—De Cura. Curat. p. 251.

GROTIUS.

"Of the *Episcopate*, therefore, that is, the superiority of one Pastor above the rest, we first determine that it is repugnant to no Divine law. If any one think otherwise, that is, if any one condemn the whole ancient Church of folly, or even of impiety, the burden of proof,

beyond doubt, lies upon him, &c. The very Ministry instituted by the Apostles, sufficiently proves that equality of the Ecclesiastical offices was not commanded by Christ. We, therefore, first lay down this, which is undoubtedly true, that it (viz. the Episcopate, or superiority of one Pastor above the rest,) neither can or ought to be found fault with; in which we have agreeing with us Zanchius, Chemnitius, Hemmingius, Calvin, Melancthon, Bucer, and even Beza, as thus far he says, *that one certain person, chosen by the judgment of the rest of his co-Presbyters, was chief over the Presbytery, and was permanently so.*"

"Another is, that that Episcopate, which we treat of, was received by the universal Church. This appears from all the Councils, whose authority now likewise is very great among the pious. It appears also, from an examination of the Councils, either National or Provincial, of which there is almost none which does not show manifest signs of Episcopal authority. *All the Fathers, without exception, testify the same*, of whom he who shows least deference to the Episcopate, is Jerome, himself not a Bishop but a Presbyter. Therefore, the testimony of him alone is sufficient. It was decreed through the whole world, that one chosen from the Presbyters should be set over the rest, to whom all care of the Church should belong."—*De Imperio summarum potestatum circa Sacra, Commentarius posthumus.**

LE CLERC.

"Whoever reads over the works of that great man, Hugo Grotius, and examines into his doctrine and prac-

* Extracts from Bishop Doane's "Word for the Church."

tice, will find that he had entertained in his mind that form of sound words, the truth of which he has proved ; nor did he esteem anything else as true religion ; but after he had diligently read the writings of Christian antiquity, and understood that the original form was that of *Episcopacy*, he highly approved of it in the manner it is maintained in England, as appears from his own express words, which we have wrote down at the bottom of the page.”—Grotius on the Truth of Christianity, illustrated with Notes, by Mr. Le Clerc. Lond. ed. p. 273.

“They who, without prejudice, have read over the most ancient Christian writers that now remain, very well know that the former manner of discipline, which is called *Episcopal*, such as that in the south part of Great Britain, *prevailed everywhere in the age immediately after the Apostles* ; whence we may collect that it is of Apostolical institution. The other, which they call Presbyterian, was instituted in many places of France, Switzerland, Germany and Holland, by those who, in the sixteenth century, made a separation from the Church of Rome.”—Ibid. p. 272.

JOHN WESLEY.

“I believe the *Episcopal* form of Church government to be *Scriptural* and *Apostolical*.”—Sermon on the “Catholic Spirit,” vol. v. p. 416. Harpers’ ed. 1827.

“We believe that there is, and always was, in *every Christian Church*, (whether dependent on the Bishop of Rome or not,) *an outward Priesthood*, ordained by Jesus Christ, and an *outward sacrifice* offered therein, by men authorized to act as ambassadors of Christ, and stewards of the mysteries of God.”

“We believe that the Threefold Order of Ministers (which you seem to mean by Papal Hierarchy and Prelacy,) is not only authorized by its *Apostolical institution*, but also by the *written word*.”

“Yet we are willing to hear and weigh whatever reasons induce you to believe the contrary.”—Extracts of a Letter in answer to Mr. Hall, vol. ii. pp. 74, 75.

When Mr. John Wesley was in the eighty-seventh year of his age, and, of course, within a year or so of his end, he made the following declaration: viz. “And this is no way contrary to the profession which I have made above these fifty years. *I never had any design of separating from the Church; I have no such design now.* I do not believe the Methodists in general design it, when I am no more seen. I do, and will do, all that is in my power to prevent such an event. Nevertheless, in spite of all that I can do, many of them will separate from it, (though I am apt to think, not one half, perhaps not a third of them.) These will be so bold and injudicious as to form a separate party. In flat opposition to these, I declare once more, that *I live and die a member of the Church of England; and that none who regard my judgment or advice, will ever separate from it.*”—Vol. x. pp. 96, 97.

DR. ADAM CLARKE.

“EPISCOPACY in the Church of God is of *Divine appointment*, and should be maintained and respected. Under God, there should be supreme Governors in the Church, as well as in the state. The state has its monarch, the Church has its Bishop; one should govern

according to the laws of the land, the other, according to the word of God."

"As the *Deacon* had many private members under his care, so the *Presbyter*, or *Elder*, had several Deacons under his care, and the *Bishop* several Presbyters. DEACON, PRESBYTER, and BISHOP, *existed in the Apostolic Church*; and may, therefore, be considered of *Divine origin*."—Notes on 1 Tim. iii. 1, 13.

Having thus given the sentiments entire of many eminently pious and learned Prelates and Doctors of the Episcopal Church, as well as those of many very able and distinguished men not in connection with it, and having, as we verily believe, brought the inquiry fairly and fully to a close, we may fearlessly, and without restraint, conclude, in the language of the learned Bishop Hoadly: "We have as universal, and as unanimous a testimony of all writers and historians, from the Apostles' days, as could reasonably be expected or desired. Every one who speaks of the Government of the Church in any place, witnessing that EPISCOPACY was the settled form; and every one who hath occasion to speak of the original of it, tracing it up to the Apostles' days, and fixing it upon their decree; and what is very remarkable, *no one contradicting this*, either of the friends or enemies of Christianity, either of the orthodox or heretical, through those ages, in which only such assertions concerning this matter of fact could well be disproved. From which testimonies I cannot but think it highly reasonable to infer, THAT EPISCOPACY WAS OF APOSTOLICAL INSTITUTION."*

* Hoadly's Works, vol. 1, p. 398.

And yet, clear and unequivocal as these testimonies are in favour of Episcopacy, there are multitudes in our day, who reject it altogether ; and that, too, not only in the face of all history, and all antiquity, and all proof, but contrary to the express declaration and desire of the very men whom they pretend to reverence and love above all others. Instead of acknowledging with them, openly and candidly, as they should, the Divine and Apostolic institution of Episcopacy, it has become the fashion of late, for those "who are wiser than their teachers," but in reality intellectual dwarfs and drones in comparison, to assert that Episcopacy was an innovation—that it came in little by little, "paulatim, paulatim ;" that it grew up by stealth, unperceived and unrebuked ; that it was not, in fact, the Primitive and Apostolic regimen of the Church ; but that Presbyterianism, or Methodism, or Congregationalism, was the original ! For such bold and sweeping asseverations, we should expect some good and substantial considerations. But where are they ? What are they ? On what ground are they conceived ? On what evidence do they rest ? What new mine have they sprung ? What new library have they opened ? What new manuscript have they found ? Is there any ? Nay, is there one *new* reason, which their forefathers did not know, just as well as they, for making these false and injurious remarks upon the polity of the Church ? We answer, No, not one, save the one unblushing, self-sufficient, overwhelming contradiction of these sinners against themselves. To call it arrogance, to call it presumption, to call it ignorance, would be to give such conduct a name, without a meaning, in comparison with what it is. Nay, the only solution we can give, for the enormity of the out-

rage upon the common sense, and common verdict of mankind, is, that it is in truth, ignorance, arrogance, presumption, of the very lowest grade.

And now, the only remaining duty which seems to be required, is, that we present to the reader, not the names of the *individuals* who have been guilty of rejecting and slandering the regimen of the Church, for that would be impossible, but the names of the *masses* or *sects* who have cast off Episcopacy, and substituted in its place some device of their own. We cannot pretend, however, to give them all, but a few only of the more prominent and perverse, leaving the reader to fill up the catalogue as he lists, at his leisure.

PRESBYTERIANS.

FOREIGN.

Church of Geneva.
 Church of Switzerland.
 French Protestant Church.
 German Lutheran.
 Kirk of Scotland.
 Free Church of Scotland.
 Cameronians.
 Seceders.
 Burghers.
 Anti-Burghers.
 United Secession.
 Relief Church.
 Covenanters.

DOMESTIC.

Old-School Presbyterians.
 New-School Presbyterians.
 Cumberland Presbyterians.
 Associate Presbyterians.
 Dutch Reformed Presbyterians.
 Reformed Presbyterians.
 German Reformed.
 Lutherans.

METHODISTS.

Methodist Episcopal.	Wesleyan Methodists.
Protestant Methodists.	Associate Methodists.
Primitive Methodists.	

CONGREGATIONALISTS.

Orthodox Congregationalists.	Transcendental Congregational-
Unitarian Congregationalists.	ists.
	Universalist Congregationalists.

BAPTISTS.

Calvinistic Baptists.	Six-Principle Baptists.
Free-Will Baptists.	Emancipation Baptists.
Free-Communion Baptists.	Campbellite Baptists.
Seventh-Day Baptists.	

MISCELLANEOUS.

Moravians.	Jumpers.
Swedenborgians.	Mennonites.
Friends.	Arians.
Quakers.	Humanitarians.
Shakers.	Sabbatarians.
Dunkers.	Sandemanians.
Jerkers.	

List of those Churches which have made, either *real* or *apparent*, additions to the primitive regimen of the Church.

THE ROMAN CHURCH.

The POPE, who is called the Vicar of Jesus Christ and Vicegerent of God.

Cardinals.	Prebends.
Apostolical Nuncios.	Canons.
Arch-Bishops.	Prothonotaries.
†Bishops.	Arch-Priests.
Abbots.	Arch-Deacons.

†Priests or Presbyters.
 †Deacons.
 Sub-Deacons.
 Acolyths or Lamp lighters.
 Exorcists.
 Readers.
 Sacristans or Door-keepers.

} Denominated the
 Seven Orders.

THE GREEK AND RUSSIAN CHURCH.

Patriarch.	†Deacons.
Arch-Bishops.	Sub-Deacons.
†Bishops.	Choristers or Chanters.
†Priests.	Lecturers or Readers.

THE CHURCH OF ENGLAND.

The Sovereign is the Head.

Arch-Bishops.	Vicars.
†Bishops.	Chancellors.
Deans.	Arch-Deacons.
Chapters.	†Presbyters.
Prebends.	†Deacons.

A list of those Churches which have retained Episcopacy, or the Threefold Ministry, without any diminution or addition, as it was originally ordained. The only ones in existence, that we know of, are

THE SCOTCH EPISCOPAL CHURCH,

AND

THE AMERICAN EPISCOPAL CHURCH;

HAVING EACH ONLY

THREE ORDERS OF MINISTERS,

VIZ.

BISHOPS, PRESBYTERS, DEACONS.

Q. E. D.



APOSTOLICAL SUCCESSION.

———"Key-stones are ye, every one,
In God's sure house; fountains of benison,
Which Christ, the mighty Sea of love, supplies;
Visible angels lighting lower skies:
How may we praise—how style you; call'd alone
To sit in sackcloth on Christ's earthly throne,
Channels of living waters? golden ties,
From Christ's meek cradle to His throne on high?
Bright shower-drops sparkling from God's orb'd light?
We hide our eyes, and ask what vesture bright
Shall clothe you, gathered or from earth or sky,
Ye chiefest servants of a suffering Lord,
The king of shame and sorrow? what afford
Sky-tincture grain to robe you? Other dress
Faith owns not, save her master's lowliness."

The Cathedral.





APOSTOLICAL SUCCESSION.

XI.

THERE is no part of our subject, that will be looked upon with greater distrust, and may be, with greater displeasure, by those who are inimical to the Three-fold Ministry of the Church, than the doctrine of Apostolical Succession. Of all vain things, this is one which they cannot away with for a moment. And the reason is, because they regard it as a chimera—a wild and silly freak of the imagination—a something which has no foundation, save in the idle fancy of ignorant zealots, or devoted tools of Priestly power ; and hence, it is usually classed by them among the desperate and ungodly pretensions, which High Church retainers put forth, for the purpose of imposing upon the credulity of mankind ; and saving themselves from ruin. Nay, more, it has become the fashion, of late, to hold it up to public odium in such a way, that language can scarcely be found severe enough, in which to rebuke those who pretend either to affirm or defend it. All the low ribaldry and abuse that can well be conceived, is not only poured out upon the heads of all such pretenders ; but they are treated with the utmost pity and contempt. Really, one would suppose, after reading some of the Periodicals of the day, in

reference to this matter, that there never was such a set of ninny-hammers, as the advocates of Apostolical Successions.

But why is this? Is there anything in the doctrine so utterly heinous and absurd, as to call for such immeasurable rebuke? We cannot think it. True, we confess, it is mysterious and dark, just like many other things which lie within the covert of the past; but then, it is no more mysterious or dark, than a thousand things which a Christian is bound to believe, and does believe, if he has any true, genuine Faith in the Gospel of Jesus Christ. But the difficulty, as we imagine, consists not so much in a want of Faith, on the part of those who decry it, particularly in the entire imbecility of their opponents, as in their own happy ignorance of its real import and use.

Without attempting to argue with persons of this character, we shall simply endeavour to show, in the first place, that the *Apostles had successors*, and then point out the difference between the *Episcopal Succession* and the *Apostolical Succession*, about which so much has been written and said.

And first, in regard to the Episcopal Succession. The question is, had the Apostles any successors? The answer already given, at page 130, is amply sufficient to prove that they had; and that these successors were the *Bishops*, whom they ordained and placed over the various Churches in Apostolic times, with authority to do the same to other approved and chosen men, and these again, to others, and so on, as long as time should last.

We do not mean to say, however, that these first successors of the Apostles, or any portion of them, were en-

dowed with *supernatural* gifts and powers, like themselves; that they could speak, for example, with other tongues; that they could heal the sick, or give sight to the blind; that they could make the deaf hear, or the blind to see; all this we now again, plainly and pointedly, disclaim; but we do mean to say, that these Bishops were successors to them in the ministry of the *word* and *sacraments*, as well as in the *oversight* and *government* of the Church. These Bishops, too, had the power, like the Apostles, of transmitting their authority, or of perpetuating their office, by the imposition of hands, upon other good and approved men. Whether they succeeded each other in the *same* Church or Diocese, or in *different* Churches or Dioceses, it matters not. Each one was able to trace the line of his descent up to some Apostle, or to some Apostolic man, who received his commission directly from the Fountain-head. In no Church was there ever more than *one* such individual at a time, unless the infirmity or age of the incumbent rendered it absolutely necessary to assist him in the performance of his duties; and then the latter always succeeded upon the demise of the former: but this was so rare an occurrence, that there are only two or three instances of the kind on record during the first three centuries.

Now, that there was such a succession of Bishops, in the primitive Church, from the Apostles onward, we shall prove by the testimony of the early Fathers, as heretofore. For the sake of convenience, we shall first let each one testify in the century where he belongs, and then produce the testimony of Eusebius to confirm what he says. Thus:

FIRST CENTURY.

CLEMENT OF ROME.

1. Clement of Rome says, about A. D. 95, "So likewise our Apostles knew, by our Lord Jesus Christ, that there should contentions arise upon the account of the Ministry, or Priesthood.* And, therefore, having a perfect foreknowledge of this, they appointed persons, as we have before said, and then gave direction how, when they should die, other chosen and approved men should *succeed* in their Ministry."—Epistle to the Corinthians, c. 44.

EUSEBIUS.

2. "After the martyrdom of James, and the capture of Jerusalem, which immediately followed, the report is, that those of the Apostles and the Disciples of our Lord, that were yet surviving, came together from all parts, with those that were related to our Lord according to the flesh; for the greater part of them were yet living. These consulted together, to determine whom it was proper to pronounce worthy of being *the successor of James*. They all unanimously declared Simeon, the son of Cleophas, of whom mention is made in the sacred volume, as worthy of the *Episcopal seat there*. They say he was the cousin-german of our Saviour, for Hegesippus asserted that Cleophas was the brother of Joseph."—Lib. 3, chap. 11.

* Literally, "concerning the office of Bishop."

3. "In the twelfth year of the same reign, (Dömian's) after Anencletus had been *Bishop* of Rome twelve years, he was *succeeded* by CLEMENT, who, the Apostle, in his Epistle to the Philippians, shows, had been his fellow-labourer, in these words: 'With Clement, and the rest of my fellow-labourers, whose names are in the Book of Life.'"—Lib. 3, chap. 15.

4. "That Paul preached to the Gentiles, and established Churches from Jerusalem and around as far as Illyricum, is evident, both from his own expressions and from the testimony of Luke in the book of Acts. And in what provinces Peter also proclaimed the doctrine of Christ, the doctrine of the New Covenant, appears from his own writings, and may be seen from that Epistle we have mentioned as admitted in the Canon, and which he addressed to the Hebrews in the dispersion throughout Pontus, Galatia, Cappadocia, Asia and Bithynia. But how many, and which of these, actuated by a genuine zeal, were judged suitable to feed the Churches established by these Apostles, it is not easy to say, any farther than may be gathered from the writings of Paul. For he, indeed, had innumerable fellow-labourers; or, as he himself calls them, fellow-soldiers in the Church. Of these the greater part are honoured with an indelible remembrance by him in his Epistles, where he gives a lasting testimony concerning them. Luke, also, in his Acts, speaking of his friends, mentions them by name. *Timothy*, indeed, is recorded as having first received the *Episcopate* at Ephesus, as *Titus*, also, was appointed over the Churches in *Crete*. But Luke, who was born at Antioch, and by profession a Physician, being, for the most part, connected with Paul, and familiarly acquaint-

ed with the rest of the Apostles, has left us in two inspired books, the institutes of that spiritual healing art which he obtained from them. One of these in his Gospel, in which he testifies that he has recorded, "as those who were from the beginning eye-witnesses, and Ministers of the word," delivered to him, whom, also, he says, he has in all things followed. The other is his Acts of the Apostles, which he composed, not from what he had heard from others, but from what he had seen himself. It is, also, said that Paul usually referred to his Gospel, whenever in his Epistles he spoke of some particular Gospel of his own, saying, "according to my Gospel." But of the rest that accompanied Paul, Crescens is mentioned by him as sent to Gaul. LINUS, whom he has mentioned in his second Epistle to Timothy as his companion at Rome, has been before shown to have been the *first after Peter*, that obtained the *Episcopate* at Rome. CLEMENT, also, who was appointed the third *Bishop* of this Church, is proved by him to have been a fellow-labourer and fellow-soldier with him. Beside, the Areopagite, called *Dionysius*, whom Luke has recorded in his Acts, after Paul's address to the Athenians, in the Areopagus, as the first that believed, is mentioned by Dionysius, another of the ancients, and pastor of the Church at Corinth, as the *first Bishop of the Church at Athens*. But the manner and times of the *Apostolic Succession* shall be mentioned by us as we proceed in our course. Now let us pursue the order of our History."—Lib. 3, chap. 4.

SECOND CENTURY.

IRENÆUS.

1. Irenæus, Bishop of Lyons writes, A. D. 186 :—
“ The Apostolic tradition is present in every Church. We can enumerate those who were appointed by the Apostles *Bishops* in the Churches, and their *Successors*, even to us who have taught no such thing ; neither have they known what is idly talked of by these (Heretics.) For if the Apostles had known hidden mysteries which they taught apart and secretly to the perfect, they would have delivered them to those especially to whom they committed even the Churches themselves. For they wished those to be very perfect and irreprehensible in all things, *whom they left their successors, delivering to them their own place of Government*, who, acting correctly, great benefit would arise ; but the greatest calamity, should they fall away.”—Lib. 3, chap. 3. See page 123.

2 “ True knowledge is the doctrine of the Apostles, *according to the Succession of the Bishops*, to whom they delivered the Church in every place, which doctrine hath reached us, preserved in its most full delivery.”—Lib. 4, chap. 53.

3. “ Those Presbyters in the Church are to be obeyed who have the *Succession*, as we have shown from the Apostles ; who, with the *Succession of their Episcopacy*, have the sure gift of truth, according to the good pleasure of the Father.”—Lib. 4, chap. 43.

TERTULLIAN.

4. Tertullian, Presbyter of Carthage, writes, A. D. 190 : “ Let us see what milk the Corinthians drew from

Paul ; by what rule the Galatians were reclaimed ; what the Philippians, Thessalonians, and Ephesians read ; what, likewise, our neighbour Romans say, to whom both Peter and Paul left the Gospel sealed with their blood. We have, also, Churches founded by John ; for, though Marcion rejects his Apocalypse, yet the order or *Succession of Bishops*, when traced up to its original, will be found to have John for its author.”—Adv. Marcion, Lib. 4. Bowden, vol. 1, p. 70.

5. “ But if any dare to thrust themselves into the Apostolic age, in order that they may appear to have been handed down from the Apostles, because they existed under the Apostles, we may say, Let them show the originals of their Churches ; let them unroll the *series* of their Bishops, *so running down by Successions from the beginning*, and prove that their first Bishop had for his ordainer and predecessor, either some one of the Apostles, or Apostolic men, who continued steadfast with the Apostles. *For in this manner the Apostolic Churches deduce their Successions ;* as the Church of the Smyrneans, for example, traces the line of its *Succession* up to Polycarp, who was placed there by St John ;* thus the Church of the Romans also refers us to Clement, who was ordained by St. Peter ; and so do all the other Churches in like manner exhibit those, who being introduced into the *Episcopate* by the Apostles, were thus put in possession of that Apostolic seed, which they have

* Tertullian in his Epis. to Evag. calls the Apostle on that account “ Polycarp’s Anticessor.”—See Pruett’s View of the Church,” vol. 2, p. 984.

handed down to us.* Let the Heretics produce any thing like this.”—Lib. 3, chap. 32.

EUSEBIUS.

6. “About this time flourished Polycarp in Asia, an intimate disciple of the Apostles, who received the *Episcopate* of the Church at Smyrna, at the hands of the eye-witnesses and servants of the Lord. At this time, also, Papias was well known as Bishop of the Church at Hierapolis, a man well skilled in all manner of learning, and well acquainted with the Scriptures. IGNATIUS, also, who is celebrated to this day, as the *Successor of Peter* at Antioch, was the second that obtained the *Episcopal Office* there.”—Lib. 3, chap. 36.

7. “We have not ascertained, in any way, that the times of the Bishops in Jerusalem, have been regularly preserved on record, for tradition says they all lived but a very short time. So much, however, have I learned from writers, that down to the invasion of the Jews under Adrian, there were *fifteen Successions of Bishops in that Church*, all of which they say, were Hebrews from the first, and received the knowledge of Christ pure and unadulterated ; so that in the estimation of those who were able to judge, they were well approved, and worthy of the *Episcopal Office*. For, at that time, the whole Church under them, consisted of faithful Hebrews, who continued from the time of the Apostles, until the siege that then took place. The Jews, then, again revolting from the Romans, were subdued and captured,

* Literally “the handers down of the Apostolic Seed.”—See Daubeny's works, vol. 1, p. 56.

after very severe conflicts. In the mean time, as the Bishops from the circumcision failed, it may be necessary now to recount them in order, from the first. The first, then, was James, called the Brother of our Lord ; after whom, the second was Simeon, the third Justus, the fourth Zaccheus, the fifth Tobias, the sixth Benjamin, the seventh John, the eighth Matthew, the ninth Philip, the tenth Seneca, the eleventh Justus, the twelfth Levi, the thirteenth Ephres, the fourteenth Joseph, and, finally, the fifteenth Judas. These are all the Bishops of Jerusalem that filled up the time from the Apostles, until the above-mentioned time, all of the circumcision. And Adrian being now in the twelfth year of his reign, Zystus, who had now completed the tenth year of his Episcopate, was succeeded by Telesphorus, the *Seventh in Succession from the Apostles*. In the mean time, however, after the lapse of a year and some months, Eumenes succeeded, the *sixth in order in the Episcopate* of Alexandria, his predecessor having filled the office eleven years.”—Lib. 4, chap. 5.

8. “ At this time, also, NARCISSUS, who is celebrated among many even to this day, was noted as Bishop of Jerusalem, being *the fifteenth in Succession* since the invasion of the Jews under Adrian. Since this event we have shown that the Church there consisted of Gentiles after those of the circumcision, and that Marcus was the first Bishop of the Gentiles that presided there. After him Cassianus held the Episcopal office ; after him followed Publius, then Maximus ; these were followed by Julian, then Caius ; after him Symmachus, and another Caius ; and then another Julian, who was followed by Capito, and Valens and Dolichianus. Last of all, Nar-

cissus, the thirtieth in regular Succession from the Apostles."—Lib. 5, chap. 12.

THIRD CENTURY.

CYPRIAN.

1. CYPRIAN, Bishop of Carthage, writes A. D. 250 ; "This, Brother, is, and ought to be, our principal labour and study, to the utmost of our power to take care that the unity may still obtain which was delivered by our Lord and by His Apostles to us, *their Successors*.—Epis. to Cornelius, Bishop of Rome.

2. "From thence, (from our Lord's appointment of St. Peter,) through the course of times and *successions*, the ordination of Bishops, and the frame of the Church, is transmitted, so that the Church is built upon the Bishops, and all her affairs are ordered by the chief Rulers ; and, therefore, seeing this is God's appointment, I must needs wonder at the audacious daring of some who have chosen to write to me as if in the name of a Church, whereas, a Church is only constituted in the Bishop, Clergy, and faithful Christians."—Epistle to the Lapsed.

FIRMILIAN.

3. Firmilian, pupil of Origen, and Bishop of Cesarea, in Cappadocia, writes, A. D. 254 : "The power of remitting sins was given to the Apostles and to the Churches, which they founded, and to the *Bishops who succeeded to the Apostles* by a vicarious ordination."—Epistle to Cyprian.

EUSEBIUS,

4. "After Cornelius had held the Episcopal Office at Rome about three years, he was *succeeded* by Lucius,

but the latter did not hold the office quite eight months, when dying he transferred it to Stephen.”—Lib. 7, chap. 2.

5. “At this time, the Episcopate in the Roman Church was yet held by Zystus; but in the Church of Antioch, after Fabius, by Demetrianus; of Cesarea in Cappadocia, by Firmilianus; of the Churches in Pontus, by Gregory and his brother Athenodorus, both of them familiar friends of Origen. At Cesarea, however, of Palestine, after the death of Theoctistus, the Episcopal Office was conferred on Domnus, and he not surviving long, was succeeded by Theotecnus, our contemporary.

He was, also, of the school of Origen, but in Jerusalem after the decease of Mazabanus, Hymenaus followed as his successor in the Episcopal seat, the same that has obtained much celebrity in our times for many years.”—Lib. 7, chap. 14.

6. “James being the first that received the dignity of the Episcopate at Jerusalem, from our Saviour himself, as the sacred Scriptures show that he was generally called the brother of Christ; this See, which has been preserved until the present times, has ever been held in veneration by the brethren that have followed in the *succession* there, in which they have sufficiently shown what reverence both the ancients and those of our times exhibited, and still exhibit, towards holy men on account of their piety. But, enough of this.”—Lib. 7, chap. 19.

REMARKS.

It would be an easy matter to make a volume of just such extracts out of the writings of Eusebius and others; but the specimens given, are surely sufficient to prove be-

yond all doubt, that the *Apostles had successors* ; that *these successors*, were the BISHOPS of the various Churches, whom they appointed in their stead, previous to their death, and to whom they gave like powers, in order that their office of Government and oversight, might be perpetuated to the latest ages, in connection with the Ministry, the doctrine, the worship of the Church. Of most of the Bishops so appointed, Eusebius has given a complete list, down to the beginning of the fourth century, in accordance with his plan, which he declares in the outset to be “to record the *successions of the Holy Apostles*, together with the times of our Saviour down to the present.” For examples of these successions, the following are given as they stand connected with the four principal Churches or Dioceses of the day, during the first three Centuries, taken from the most authentic records. Nay, in most instances, from the *very records* preserved in these Churches.—Thus :

BISHOPS OF JERUSALEM.

NAMES OF BISHOPS.		A. D.	NAMES OF BISHOPS.		A. D.
1	JAMES ALPHEUS, one of the Apostles,	35	20	Julian,	163
2	Simeon,	60	21	Caius,	165
3	Justus I.,	107	22	Symmachus,	168
4	Zaccheus,	111	23	Caius,	170
5	Tobias,	112	24	Julian,	173
6	Benjamin,	117	25	Maximus II.,	178
7	John,	119	26	Antonius,	182
8	Matthew,	121	27	Capito,	186
9	Philip,	122	28	Valens,	191
10	Seneca,	126	29	Dolchianus,	194
11	Justus II.,	127	30	Narcissus, (resigned)	196
12	Levi,	128	31	Dius,	200
13	Ephraim,	129	32	Germanio,	207
14	Joseph,	131	33	Gordius and Narcissus again,	211
15	Judas, (last Jewish Bp.)	132	34	Alexander,	237
16	Marcus, (first Gentile Bp.)	134	35	Mazabanes,	251
17	Cassianus,	146	36	Hymenæus,	275
18	Publius,	154	37	Zambdas,	298
19	Maximus I.	159	38	Hermon,	300

ALEXANDRIA.

NAMES OF BISHOPS.

- 1 Anianus, St. Mark's successor.
- 2 Avilius.
- 3 Cerdon.
- 4 Primus.
- 5 Justus.
- 6 Eumenes.
- 7 Marcus.
- 8 Celadin.
- 9 Agrippinus.

NAMES OF BISHOPS.

- 10 Julius.
- 11 Demetrius.
- 12 Heraclius.
- 13 Dionysius.
- 14 Maximus.
- 15 Theonus.
- 16 Peter.

A. D. 302.

ANTIOCH.

NAMES OF BISHOPS.

- 1 Evodius.
- 2 Ignatius.
- 3 Heros.
- 4 Cornelius.
- 5 Eros.
- 6 Theophilus.
- 7 Maximus.
- 8 Serapion.
- 9 Asclepiades.
- 10 Philetus.

NAMES OF BISHOPS.

- 11 Zebinus.
- 12 Babylon.
- 13 Fabius.
- 14 Demetrianus.
- 15 Paul.
- 16 Domnus.
- 17 Timæus.
- 18 Cyrillus.
- 19 Tyrannus.

A. D. 302.

CHURCH OF ROME.

FIRST CENTURY.

NAMES OF BISHOPS.

- 1 Linus, alluded to in St. Paul's Epistle to Timothy,
- 2 Anencletus,
- 3 Clement,

DIED OR MARTYRED, A.D.

- | | |
|---------------------|-----|
| " | 79 |
| " | 91 |
| Drowned in the sea, | 100 |

SECOND CENTURY.

- 4 Evaristus,
- 5 Alexander. A Roman,
- 6 Zystus, or Sixtus. Do.
- 7 Telesphorus,
- 8 Hyginus,
- 9 Pius,
- 10 Anicetus,
- 11 Soter,
- 12 Eleutherus.* A Greek,
- 13 Victor. An African,

- | | |
|-----------|-----|
| Martyred, | 108 |
| " | 118 |
| " | 128 |
| " | 138 |
| " | 141 |
| " | 155 |
| " | 166 |
| " | 174 |
| Died, | 187 |
| Martyred, | 198 |

THIRD CENTURY.

- 14 Zephyrinus,
- 15 Callistus,
- 16 Urban,
- 17 Pontianus,
- 18 Antenus. One month,
- 19 Fabian,
- 20 Cornelius,
- 21 Lucius,
- 22 Stephen. A Roman,
- 23 Sixtus,
- 24 Dionysius,
- 25 Felix,
- 26 Eutychianus. A Tuscan,
- 27 Caius. A Dalmatian,
- 28 Marcellinus,

- | | |
|-----------------------------|-----|
| Died, | 216 |
| Martyred, | 221 |
| Beheaded, | 229 |
| Martyred, | 235 |
| Slain, | 236 |
| Martyred, | 250 |
| Banished, Beaten, Beheaded, | 252 |
| Martyred, | 253 |
| Slain, | 257 |
| Martyred, | 258 |
| Died, | 269 |
| Martyred, | 274 |
| " | 283 |
| " | 296 |
| " | 304 |

* Only three out of twenty-eight Bishops of Rome, during the first three centuries died a natural death; all the rest were Martyrs!

The above are examples of what is denominated the *Episcopal Succession*, (i. e.) a succession of Bishops, or Governors, of *single Churches or Sees*, from the Apostles; and it differs from the *Apostolical Succession* in this, that while the former *may or may not* have been concerned in any consecrations, the latter have acted as *principals* in transmitting the Apostolic seed to those who succeeded them. The line of succession, therefore, is traced through these principals, and these only, although, if it were necessary, it might be traced through all those who were present and assisting at the ordination of any Bishop. The following is a list of such, from Augustine, who was consecrated first Arch-Bishop of Canterbury, in the latter part of the sixth century, A. D. 596, by two Bishops, from two separate and distinct branches of the Episcopal Succession, down to Bishop White, in the eighteenth century, who was the first American Prelate, through this line, and who acted as principal, except in one single instance, (when he assisted,) of the first twenty-seven Bishops, whose consecrations were performed on this side the Atlantic, so late as A. D. 1835.

EPISCOPAL SUCCESSION.

ST. JOHN

ordained

1 Polycarp Bp. of Smyrna, A. D. 82.

BISHOPS OF LYONS.

2 (1) Pothinus, ordain'd by Polycarp.

3 (2) Irenæus, succeeded Pothinus.
A. D. 177

4 (3) Zacharias.

5 (4) Elias.

6 (5) Faustinus.

7 (6) Verus.

8 (7) Julius.

9 (8) Ptolemy.

10 (9) Vocius.

11 (10) Maximus.

12 (11) Tretradus.

13 (12) Verissimus.

14 (13) Justus, . . . A. D. 374

15 (14) Albinus,

16 (15) Martin,

17 (16) Antiochus,

18 (17) Elpidius,

19 (18) Sicarius,

20 (19) Eucherius I., . . . A. D. 427

21 (20) Patiens, . . . 451

22 (21) Lupicinus, . . . 494

23 (22) Rusticus, . . . 499

24 (23) Stephanus, . . . 515

25 (24) Viventolus, . . . 524

26 (25) Eucherius II., . . . 538

27 (26) Lupus, . . . 542

28 (27) Licontius, . . . 549

29 (28) Sacerdos, . . . 552

30 (29) Nicetus, . . . 573

31 (30) Priscus, . . . 589

32 (31) ÆTHERIUS, . . .

BISHOPS OF ARLES.

(1) Trophimus.

(2) Regulus.

(3) Martin I., . . . A. D. 254

(4) Victor, . . . 266

(5) Marinus, . . . 313

(6) Martin II., . . .

(7) Valentine, . . . 346

(8) Saturnius, . . . 353

(9) Artemius, . . .

(10) Concerdus, . . . 374

(11) Heros, . . .

(12) Patroclus, . . . 412

(13) Honoratus, . . . 426

(14) Hilary, . . . 433

(15) Raverius, . . . 449

(16) Augustalis, . . . 455

(17) Leontius, . . . 462

(18) Æonius, . . . 492

(19) Cæserius, . . . 506

(20) Ananias, . . . 543

(21) Aurelian, . . . 546

(22) Sapandus, . . . 557

(23) Licerius, . . . 586

(24) VIRGILIUS, . . . 588

APOSTOLICAL SUCCESSION. ARCH-BISHOPS OF CANTERBURY.

No. from St. John.	Names of Arch-Bishops.	Names of Consecrators.	Date of Consecration.	Name of Original See.	Date of Consecration, or Translation to Canterbury.
33	Augustine, ...	{ Virgilius, 24th Bp. of Arles, assisted by Ætherius, 31st Bp. of Lyons, }	A. D. 596	Missionary to the Anglo- Saxons, ...	Became Arch-Bp. of Canterbury, A. D. 596
34	Lawrence, ...	{ Augustine, ... }	605	London, ...	Succeeded, A. D. 605
35	Mellitus, ...	{ Augustine, ... }	604	Rochester, ...	" " 619
36	Justus, ...	{ Augustine, ... }	604	None.	" " 624
37	Honorius, ...	{ Paulinus, Arch-Bp. of York, who was consecrated by Justus, 625, }	634	None.	" " 634
38	Adeodatus, or Deusdedit,	{ Ithamar, Bp. of Rochester, conse- crated by Honorius, 644, }	654	None.	" " 654
39	Theodore of Tarsus, ...	{ Vitalian, 70th Bp. of Rome, }	668	None.	" " 668
40	Birihwald, ...	{ Godwyn, Metropolitan of Wales, or Gall, ... }	693	None.	" " 693
41	Tatwine, ...	{ Daniel, Bp. of Winchester, who was consecrated by Birihwald, 705, }	731	None.	" " 731
42	Nothelm, ...	{ By three Bps. at a National Synod, Nothelm, ... }	735	None.	" " 735
43	Cuthbert, ...	{ At the Feast of St. Michael, ... }	736	Hereford, ...	" " 742
44	Bregwin, ...	{ Paul, 94th Bp. of Rome, ... }	759	None.	" " 759
45	Lambert, or Jambert, ...	{ Leo III., 97th Bp. of Rome, ... }	763	None.	" " 763
46	Æthelred I., ...	{ }	780	Winchester, ...	" " 783
47	Wulfred, ...	{ }	803	None.	" " 803
48	Theogild, or Feogild, ...	{ }	830	None.	" " 830
49	Ceolnoth, ...	{ }	830	None.	" " 830
50	Æthelred II., ...	{ }	862	Winchester, ...	" " 871
51	Phlegmund, ...	{ Formosus, 112th Bp. of Rome, Phlegmund, assisted by six Bps., }	891	None.	" " 891
52	Athelm, or Adelm, ...	{ }	905	Wells, ...	" " 923
53	Wulfelm, ...	{ }	923	Wells, ...	" " 928
54	Odo Severus, ...	{ }	920	Wilton, ...	" " 941
55	Dunstan, ...	{ Odo, ... }	957	Worcester, translated to London, ... }	" " 959
56	Æthelgar, ...	{ }	958	London, ...	" " 988
57	Siricius, ...	{ }	980	Seaford, now Chichester, Wiltshire, ... }	" " 989
58	Aluricus, or Alfricus, ...	{ }	986	Wiltshire, ...	" " 996
			990	Wiltshire, ...	" " 996

ARCHBISHOPS OF CANTERBURY—CONTINUED.

No. from St. John.	Names of Arch-Bishops.	Names of Consecrators.	Date of Consecration.	Name of Original See.	Date of Consecration, or Translation to Canterbury.
59	Elphege,		A. D. 983	Winchester,	Succeeded A. D. 1005
60	Living, or Leoning Elskan,		1001	Wells,	" 1013
61	Aegleth, or Æthelnot,		1020	None.	" 1020
62	Edsin, or Elsin,	Wulstan, Arch-Bp. of York,	1015	Winchester,	" 1038
63	Robert Gemeticensis, or Robert Norman,]		1044	London,	" 1050
64	Stigand,		1040	Helmsham, translated to	" 1052
65	Lanfranc,		1045	Winchester,	" 1070
66	Anselm,	William of London, Bp. of York, all the	1093	None.	" 1093
67	Rodolph, or Ralph,	Thomas, Arch-Bp. of York, being present,	1108	Rochester,	" 1114
68	William Corbell,	William, Bp. of Winchester, who	1122	None.	" 1122
69	Theobald,	was consecrated by Anselm,	1138	None.	" 1138
70	Thomas à Becket,	Albert, Bp. of Hostia,	1162	None.	" 1162
71	Richard,	Henry Blesis, Bp. of Winchester,	1174	None.	" 1174
72	Baldwin Fordensis,	Alexander III., 168th Bp. of Rome,	1180	Worcester,	" 1184
73	Reginald Fitz-Joceline,	assisted by his Cardinals,	1174	Bath and Wells,	" 1191
74	Hubert Walter,	Richard, assisted by the Arch-Bp.	1189	Salisbury,	" 1193
75	Stephen Langton,	of Tarentasia,	1207	None.	" 1207
76	Richard Wethersfield,	Innocent III., 174th Bp. of Rome,	1229	"	" 1229
77	Edmund,	Henry, Bp. of Rochester,	1234	None.	" 1234
78	Boniface,	Roger Niger, Bp. of London, assist-	1245	None.	" 1245
79	Robert Kilwarby,	ed by twelve other Bps.,	1272	"	" 1272
80	John Peckham,	Innocent IV., 178th Bp. of Rome,	1278	"	" 1278
81	Robert Winchelsey,	William Britton, or Button, Bp. of	1294	"	" 1294
82	Walter Reynold,	Bath & Wells, assisted by 11 Bps.	1308	"	" 1308
83	Simon Meham,	Nicholas III., 186th Bp. of Rome,	1338	Worcester,	" 1338
84	John Stratford,	Suabino, a Bp. and Cardinal,	1333	Winchester,	" 1333
		Arch-Bp. of Canterbury,			
		John XXII., 194th Bp. of Rome,			
		Card. Vitali, Arch-Bp. of Albanense,			

ARCHBISHOPS OF CANTERBURY—CONTINUED.

No. from St. John.	Names of Arch-Bishops.	Names of Consecrators.	Date of Consecration.	Name of Original See.	Date of Consecration, or Translation to Canterbury.
85	Thomas Bradwardine,	Bertrand, Cardinal Bp.,	A. D. 1348	.	Succeeded A. D. 1348
867	Simon Islip,	Rodolph Stratford, Bp. of London,	1349	.	" 1349
88	Simon Langham,	Arch-Bp. of Canterbury,	1362	Ely, .	" 1366
8	William Witlesey,	.	1361	Rochester,	" 1368
89	Simon Sudbury,	.	1362	London,	" 1375
90	William Courtney,	.	1369	Hereford, translated to	" 1381
		.	1370	London,	" 1381
91	Thomas Arundel,	Arch-Bp. Witlesey,	1375	Ely, translated to } .	" 1396
92	Henry Chicheley,	.	1388	York, .	" 1414
93	John Stafford,	Gregory XII., 203d Bp. of Rome,	1409	St. Davids,	" 1414
		.	1425	Bath and Wells,	" 1443
94	John Kemp,	.	1419	Rochester, translated to	" 1452
		.	1420	Chichester, thence to	" 1452
		.	1421	York,	" 1452
95	Thomas Bourcher,	.	1435	Worcester, translated to	" 1454
96	John Morton,	.	1443	Ely,	" 1486
		.	1478	Ely,	" 1486
97	Henry Dean,	.	1496	Bangor, translated to	" 1501
		.	1500	Salisbury,	" 1501
98	William Wareham,	.	1502	London,	" 1503
FROM THE REFORMATION.					
99	Thomas Cranmer,	John Longland, Bp. of Lincoln,	1533	.	" 1533
100	Reginald Pole,	Nicholas Heath, Arch-Bp. of York,	1555	.	" 1555
101	Matthew Parker,	John Scory, Bp. of Hereford,	1559	.	" 1559
102	Edmund Grindal,	Matt. Parker, Arch-Bp. of Cant.	1559	London, }	" 1573
		.	1570	York,	" 1573
103	John Whitgift,	Ed. Grindal, Arch-Bp. of Canterbury	1577	Worcester,	" 1583
104	Richard Bancroft,	John Whigift,	1597	London,	" 1604
		do.	1609	Lichfield, }	" 1611
105	George Abbott,	Richard Bancroft,	1609	London,	" 1611
		do.	1621	St. Davids,	" 1611
106	William Laud,	George Montaigne, Bp. of London,	1627	Bath and Wells, }	" 1633
		.	1628	London,	" 1633

ARCHBISHOPS OF CANTERBURY—CONTINUED.

No. from St. John.	Names of Arch-Bishops.	Names of Consecrators.	Date of Consecration.	Name of Original See.	Date of Consecration, or Translation to Canterbury.
107	William Juxon, .	Arch-Bp. Laud, .	A. D. 1633	London, .	Succeeded A. D. 1660
108	Gilbert Sheldon, .	Brian Duppa, Bp. of Winchester, .	1660	London, .	" 1663
109	William Sancroft, .	Henry Compton, Bp. of London, .	1677	" .	" 1677
110	John Tillotson, .	Peter Mewes, Bp. of Winchester, .	1691	" .	" 1691
111	Thomas Tonnison, .	Arch-Bp. Tillotson, .	1691	Lincoln, .	" 1694
112	William Wake, .	Arch-Bp. Tonnison, .	1705	Lincoln, .	" 1715
113	John Potter, .	{ Jonathan Trelawney, Bp. of Winchester, .	{ 1705	Oxford, .	" 1737
114	Thomas Secker, .	Edmund Gibson, Bp. of London, .	1734	Bristol, .	" 1758
115	Thomas Herring, .	John Potter, Arch-Bp. of Cant. .	1737	Oxford, .	" 1747
116	Matthew Hutton, .	Joseph Wilcocks, Bp. of Rochester, .	1743	Bangor, .	" 1757
117	Frederick Cornwallis, .	Arch-Bp. Herring, .	1743	York, .	" 1768
118	John Moore, .	Arch-Bp. Cornwallis, .	1747	Bangor, .	" 1768
			1749	Lichfield and Coventry, .	" 1768
			1775	Bangor, .	" 1768

⚡ N. B. For the authorities and particulars respecting the above, see "Percival on the Apostolical Succession," and especially the learned work of Chapin, entitled "The Primitive Church."

SUCCESSION OF AMERICAN BISHOPS.

No.	Names of Bishops.	Names of Consecrators.	Date of Consecration.	From what Church or Diocese.	Name of Diocese.
1	Samuel Seabury, .	Rt. Kilgour, Bp. of Aberdeen, .	Nov. 14, 1784	New-York city, .	Connecticut.
2	William White, .	John Moore, Arch-Bp. of Canterbury, .	Feb. 4, 1787	{ Christ Church Philadelphia, .	Pennsylvania.
3	Samuel Provost, .	John Moore, do. .	Sept. 19, 1790	Trinity Church, .	New-York.
4	James Madison, .	Samuel Provost, .	Sept. 17, 1792	James City, Virginia, .	Virginia.
5	Thomas John Claggett, .	William White, .	Sept. 13, 1795	St. Philip's Church, Charleston, .	Maryland.
6	Robert Smith, .	" .	May 7, 1797	St. Paul's Church, Newburyport, .	South Carolina.
7	Edward Bass, .	" .	Oct. 18, 1797	Christ Church, Middletown, .	Massachusetts.
8	Abraham Jarvis, .	" .	Sept. 11, 1801	Trinity Church, New-York, .	Connecticut.
9	Benjamin Moore, .	" .			New-York.

SUCCESSION OF AMERICAN BISHOPS—CONTINUED.

No.	Names of Bishops.	Names of Consecrators.	Date of Consecration.	From what Church or Diocese.	Name of Diocese.
10	Samuel Parker,	William White,	Sept. 14, 1804	Trinity Church, Boston,	Massachusetts.
11	John Henry Hobart,	"	May 29, 1811	Trinity Church, New-York,	New-York.
12	Alexander Viets Griswold,	"		St. Michael's Church, Bristol, R. Island,	Eastern Diocese.
13	Theodore Delton,	"	Oct. 15, 1812	St. Stephen's Church, Charleston,	South Carolina.
14	Richard Claunning Moore,	"	May 18, 1814	St. Paul's Church, New-York,	Virginia.
15	James Kemp,	"	Sept. 1, 1814	St. Paul's Church, Baltimore,	Maryland.
16	John Croes,	"	Nov. 19, 1815	Christ Church, New-Brunswick,	New-Jersey.
17	Nathaniel Bowen,	"	Oct. 8, 1818	Grace Church, New-York,	South Carolina.
18	Philander Chase,	"	Feb. 11, 1819	Cincinnati, Ohio,	Ohio.
19	Thomas Church Brownell,	"	Aug. 18, 1835		Illinois.
20	John Stark Ravenscroft,	"	Oct. 27, 1819	Trinity Church, New-York,	Connecticut.
21	Henry Usack Onderdonk,	"	May 22, 1823	St. James Parish, Mecklenberg, Virginia,	North Carolina.
22	William Meade,	"	Oct. 25, 1827	St. Ann's, Brooklyn,	Pennsylvania.
23	William Murray Stone,	"	Aug. 19, 1820	Frederick, Virginia,	Virginia.
24	Benj. Fredwell Onderdonk,	"	Oct. 21, 1830	Cluster-Town, Maryland,	Maryland.
25	Levi Silliman Ives,	"	Nov. 26, 1830	Trinity Church, New-York,	New-York.
26	John Henry Hopkins,	"	Sept. 22, 1831	St. Luke's Church, New-York,	North Carolina.
27	Benj. Bosworth Smith,	"	Oct. 31, 1832	Trinity Church, Boston,	Vermont.
28	Charles Pettit M'Ivaine,	"	Oct. 31, 1832	Christ Church, Lexington,	Kentucky.
29	George Washington Doane,	"	Oct. 31, 1832	Trinity Church, Brooklyn,	Ohio.
30	James Hervey Otey,	"	Jan. 14, 1834	St. Paul's Church, Franklin, Ten.	New-Jersey.
31	Jackson Kemper,	"	Sept. 25, 1835	St. Paul's Church, Norwalk, Con.	Tennessee.
32	Samuel A. McCorkrey,	Henry U. Onderdonk,	July 7, 1836	St. Paul's Church, Philadelphia,	Miss. & Indiana.
33	Leonidas Polk,	William Meade,	Dec. 10, 1838	Tennessee,	Michigan.
34	Wm. H. De Lancy,	Alexander V. Griswold,	May 9, 1839	St. Peter's Church, Philadelphia,	Arkansas.
35	Christopher E. Gausden,	"	June 21, 1840	St. Philip's Church, Charleston,	Western N. York.
36	W. Rollinson Whittingham,	"	Sept. 17, 1840	General Theological Seminary, New-York,	South Carolina.
37	Stephen Elliot, jun.,	William Meade,	Feb. 28, 1841	Columbia, S. C.,	Georgia.
38	Alfred Lee,	Alexander V. Griswold,	Oct. 12, 1841	Calvary Church, Rochdale, Pa.	Delaware.
39	John Johns,	"	Oct. 13, 1842	Christ Church, Baltimore,	Virginia.
40	Manton Eastburn,	"	Dec. 20, 1842	Church of Ascension, New-York,	Massachusetts.
41	John P. K. Henshaw,	Thomas C. Brownell,	Aug. 11, 1843	St. Peter's Church, Baltimore,	Rhode Island.

By this time, it must be apparent to every intelligent reader, that the doctrine of the Apostolical Succession, is not quite such a chimera as some people imagine. If it be a chimera, it certainly has some pretty good evidence to sustain it. Nay, if it be a chimera, it is one of very long continuance. Instead of expiring in its embryo, we see that it has lived on and on for ages, gathering might and strength as it goes. That it has not been devised merely for the purpose of imposing upon mankind in these latter days, we need not say; but every one can see that it is as old as Christianity itself. It is a subject which fills the records of the past, from the earliest ages. All the early Fathers speak of it, and give us to understand, that it was as much a doctrine of the Church in their day, as the Trinity, or any other truth. And not only so, but they deduce in proof of their assertion, the successions of various Churches, from the times of the Apostles, as positive evidence of the fact. No man who has read the writings of Clement and Irenæus, Cyprian and Eusebius, can doubt it for a moment. Indeed, such is the evidence in favour of this early and favourite principle of succession, that we might with quite as much propriety denominate Christianity itself a chimera, as the doctrine now maintained. In fact, there is just as good evidence to believe that this succession was maintained, as that the succession of kings was maintained in Israel or in any other state.

And yet, we have no doubt about the latter, and why should we about the former? True, indeed, there may be some apparent break in the chain of consecrators, which we are not now able to make up from any records extant. Desolating wars have made sad havoc of the

scrolls which the Church had carefully stored away. Time itself has laid his hand upon many more ; but still, under all these disadvantages, there is enough known to let us see the infinite care and pains that were taken by Holy men of old to make the matter sure. They were anxious that no suspicion or doubt should rest upon the succession of their Bishops.

Although one Bishop was enough to transmit the Apostolic seed or chain ; yet they took very good care, that it should not depend upon one or even two. Accordingly, it was a standing law of the Church, from the very earliest times, that a Bishop should be ordained by at least *three* lawfully-constituted Bishops ;* and if more were present, of course more assisted, insomuch, that instead of *three*, the Canonical number, there were oftentimes, eight, ten, fifteen, twenty, nay, whole Synods were present to witness or assist at the consecration of a Bishop for some of the larger Sees. The exceeding jealousy or watchfulness which has ever existed in the Church, in reference to this subject, rendered it morally impossible for any man either to obtain the Episcopate or the possession of a See, without being duly consecrated thereto : in fact, so much so, that we can scarcely imagine how the doctrine of a regular and uninterrupted succession of Bishops can be questioned. If it be, it must be one of those chimeras which men in modern times have devised, for the purpose of casting a doubt or a shade over all the records of the past. Surely our forefathers did not think so. The Reformers did not think so. The wise and holy men of all parties and all

* Apostolical Canons.—Canon I.

creeds before us, did not think so. Although they might differ as to the *channel* through which the Apostolical descent might flow : yet they all concurred in upholding it, to a man. Thus writes the learned

BISHOP BURNET.

We affirm that *Christ appointed a succession of Pastors in different ranks, to be continued in his Church*, for the work of the Gospel, and the care of souls ; and that, as the Apostles settled the Churches, they appointed different orders of Bishops, Presbyters, and Deacons ; and we believe that all who are dedicated to serve in these Ministries, after they are examined and judged worthy of them, ought to be separated to them by the imposition of hands, and by prayer.”—Exposition of Art. 25.

BISHOP JEREMY TAYLOR.

“The belief of the primitive Church is, that *Bishops* are the ordinary *successors* of the Apostles, and Presbyters of the seventy-two, and, therefore, did believe that Episcopacy is as truly of Divine institution as the Apostolate, for the ordinary office both of one and the other is the same thing.”—Episcopacy Asserted.

BISHOP STILLINGFLEET.

“There is as great reason to believe the *Apostolical Succession* to be of Divine institution, as the Canon of Scripture, or the observation of the Lord’s day.”

BISHOP SHERLOCK.

“The Apostles, upon the death of our Saviour, *succeeded* to the Government and direction of the Church ;

they were commissioned to feed and rule the flock in his stead and in his name. Under them were placed teachers and pastors of different orders. These offices have been perpetuated in the Church by a *constant succession* of men duly called to them; and the present Governors and Pastors of it stand in the SAME degree of nearness and relation to Christ.”—Sherlock’s Discourses.

LESLIE.

The Apostles were instituted by Christ the first Governors of his Church; and with them and his *successors* he has promised to be to the end of the world. The Apostles did ordain Bishops, as Governors in all the Churches which they planted throughout the whole world; and *these Bishops esteemed the successors of the Apostles*, each in his own Church from the beginning to this day. This was the current notion and language of antiquity: *omnes Apostolorum successores sunt*: that all Bishops were the successors of the Apostles. As St. Jerome speaks, Epist. ad Evagr. And St. Ignatius, who was constituted by the Apostles Bishop of Antioch, salutes the Church of the Trallians, “*In the plenitude of the Apostolical character.*” Thus, it continued from the days of the Apostles to those of John Calvin: in all which time, there was not any one Church, in the whole Christian world, that was not Episcopal.”—Scholar Armed.

WILLIAM LAW,

“The Ministers of Christ are as much positive ordinances, as the sacraments; and we might as well think

that Sacraments not instituted by him, might be means of grace, as those pass for his Ministers, who have no authority from him.

“Once more, all things are either in common in the Church of Christ, or they are not: if they are, then every one may preach, baptize, ordain, &c. If all things are not thus common, but the administering of the Sacrament, and Ordination, &c. are officers appropriated to particular persons; then I desire to know how, in this present age, or any other, since the Apostles, Christians can know their respective duties, or what they may or may not do, with respect to the several acts of Church Communion, if there be no uninterrupted succession of authorized persons from Christ; for, till authority from Christ appears, to make a difference between them, we are all alike, and any one may officiate as well as another.

“To make a jest, therefore, of the uninterrupted succession, is to make a jest of Ordination, to destroy the sacred character, and make all pretenders to it, as good as those that are sent by Christ.

“If there be no uninterrupted succession, then there are no authorized Ministers from Christ; if no such Ministers, then no Christian Sacraments; if no Christian Sacraments, then no Christian Covenant, whereof the Sacraments are the stated and visible seals.”—Letters to the Bishop of Bangor, in the “Scholar Armed.”

ARCHDEACON WIX.

“Before He ascended, however, He gave to certain persons, who were on that account, called APOSTLES, a commission to preach, to baptize, and to instruct, in his name, and he promised that ‘always, even unto the end

of the world,' He would be with them. By this it was clearly meant that he would be with those who should follow these Apostles in the same office to the end of the world.

"To these Apostles Christ gave the right of appointing, under Him, other teachers to succeed them, as He, under the Father, had appointed them to succeed Him; for he says to them 'As the Father hath sent me, even so send I you.' The Apostles thus understood our Lord, and they acted upon this commission, *ordaining successors*, and settling with Episcopal authority, all things belonging to the Church. Those Clergy, then, who have received the commission to preach, and to administer the Holy Sacraments, through an uninterrupted succession of Episcopal Ordinations from the time of these Apostles, are to be looked upon as having received quite as undoubted a commission from Christ Himself, as if Christ had personally called them and ordained them for the Ministry."—Address delivered to the St. John's Sunday Schools, Newfoundland.

BISHOP SEABURY.

"The commission is express: 'As my Father hath sent me, even so send I you.' Now, that the Father sent Christ to send others, is evident from this circumstance, that he *did* send others; for, He did nothing but according to the will and commandment of the Father. If, then, the Father sent Christ to send others, and, Christ sent His Apostles as His Father sent him, he sent *them* to send others. Their *successors*, also, must have had the same power of sending, and it was their duty to

use it as the exigencies of the Church should require. Thus, the perpetual continuance of the Apostolical power in the Church would be secured by a *perpetual succession of Governors* in it with Apostolical authority. Nor is there any other way by which the promise of Christ to his Apostles, when he invested them with their commission, as it is related by St. Matthew, can be made good. "Lo, I am with you always, even unto the end of the world." For, the Apostles being dead, if they have left no successors, or if the succession has failed, the promise of Christ has failed; and his Church is now without governors, or preachers, or any to dispense its ordinances and discipline. For, how can a man execute the office of a Governor in his Church, but by his appointment? Or, how can he preach except he be sent? or administer either Sacrament or discipline in the Church of God, but by the appointment of God."—The Apostolical Commission, in vol. 1 of Sermons.

BISHOP RAVENSCROFT.

"That the *succession* from the Apostles of the Lord Jesus Christ in the Protestant Episcopal Church of Great Britain, and consequently of America, has been traced; and the individuals through whom it runs, named, both through the British Bishops, from the first planting of Christianity in that Island before the close of the first century, and, also, through the Bishops of the Western or Latin Church, down to the present day, is a matter of notoriety to every student of Ecclesiastical History; and, however, the lists therein given may be doubted or disputed, there is such weight of testimony in their favour as can only be overcome by contrary evidence. From

the ancient British Historians, two things are clear—First, the *line of succession* in that Church is traced through the *Bishops*, and not through the *Presbyters*. Secondly, this succession is traced by these historians through the Archiepiscopal See of London, until the arrival of Augustine, the monk, in Briton, in the seventh century; after which, the See was removed to Canterbury, through which it is subsequently traced. And not only the ancient historians of Britain, but those, also, of other countries where Christianity was planted, do show, without exception, that the Government of the Church of Christ was Episcopal, and not Presbyterian. *There being not a record extant, nor even an intimation in any historian, of a single Church, in any country, founded and governed on the Presbyterian principle, previous to the sixteenth century.*”—Ravenscroft's Works, vol. I.

REV. DR. JOHN M. MASON, of New York,
PRESBYTERIAN.

“Our Lord Jesus Christ delivered their commission to his Apostles in terms which *necessarily imply a perpetual, and regularly successive Ministry*. Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you *ALWAY*, even unto the *end of the world!* That this command and promise, though immediately addressed, were not limited to the Apostles, is so obvious as almost to shame an argument. But since we are sometimes required to prove that two and two make four, we remark—First, that as the command is to teach all nations, it must spread as far, and

last as long, as nations shall be found. It is, therefore, a command to make the Christian religion universal, and to perpetuate it from generation to generation. Secondly, that as the Apostles were shortly to "put off their tabernacles," the command could not possibly be fulfilled by them, it seems parallel with the existence of nations. It must, therefore, be executed by others, in every age, who are to carry on the work which the Apostles began ; and who, by the very terms of the commandment, are identified with them in the general spirit of their commission, which is to preach the doctrines, enforce the precepts, and administer the ordinances of Jesus Christ. Thirdly, that the promise, "I am with you, even to the end of the world," cannot, without palpably absurdity, be restricted to the persons, nor to the day of the Apostles. . . . The promise, then, as well as precept, reaches to the end of time ; and like the precept, embraces a SUCCESSIVE MINISTRY, to whom our Lord Jesus has engaged the continuance of his gracious presence. Again, the Apostles themselves acted upon the principle of a perpetual Ministry. "They ordained Presbyters in every Church." Paul has left in his Epistles to Timothy and Titus, as a part of the rule of faith and practice, particular directions for the choice of Bishops or Presbyters, and Deacons."

REV. DR. HOPKINS, of New England.
CONGREGATIONALIST.

"If there be evidence from the Scriptures, that such an order and succession of men, as officers in the Church, has been instituted by Christ, and is implied in the commission which he gave to his disciples, "Go ye, and teach

all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things, whatsoever I have commanded you . *And lo I am with you alway, even unto the end of the world.*" This is sufficient proof that such a succession of ministers does, in fact, take place in the visible Church of Christ ; and that this commission has been transmitted down from one to another, from that time to this day : and *this succession has not been interrupted*, and will not be, to the end of the world. This, therefore, may safely, and with all desirable certainty, be taken for granted, without any farther positive proof, by every Minister of the Gospel, unless there be strong positive evidence that such succession has been interrupted, with respect to him ; and that he has been irregularly introduced to that office by him or them, who have not had their commission and authority to ordain, handed down by succession from the Apostles to them."

REV. J. CUMMING.

MINISTER OF THE KIRK OF SCOTLAND.

" All our old Scottish Divines, among whom the Gillespies occupy a prominent place, held APOSTOLICAL SUCCESSION, not only to be the possession, but the high and happy privilege of our Presbyters. In fact, I cannot but believe that the question of Apostolical Succession involves and includes the question of ordination or non-ordination. But wherein do we differ about succession ? In the Church of England it is generally supposed to descend in the line of Bishops, and with us, in

the line of Presbyters, ... IT IS THIS VIEW THAT LEADS US TO REGARD THE INDEPENDENTS AS CHRISTIANS WITHOUT A CHURCH, and to insist on the ordination of Independent Ministers before they could hold a benefice or officiate in our communion."

"There is not a Clergyman in the Church of Scotland, who would continue to hold his benefice with Independent Ordination ; and sure I am, that there is not one who dares avow his preference for it ; for against no form of Church Government has the Scottish (Presbyterian) Church made a firmer stand than that of Congregationalism or Independency. The orders of an Episcopal Minister are distinctly admitted and sustained by the Church of Scotland, but those of Independency are treated, and justly, as no right Scriptural Ordination. Indeed, apart from all considerations of Ministerial Succession, nothing can open so effectually a door to every extravagance in doctrine, and every arrogant assumption of fanaticism, as the plan of Independence. The man that conceives, justly or unjustly, that he has a call from God to enter on the Ministry, has only to bring together a few as wild and well-meaning as himself, and in a twinkling be registered as the Rev. Mr. Such-a-one, Minister of the Church assembling in such a chapel, and in proportion to the success of such empiricism, will be the rarity of learning and weight in the Christian Ministry. I hold the importance of Ministerial Succession from the days of the Apostles : I claim it for my own beloved co-presbyters ; and I cannot see that, because this great truth has been abused, it is to be trampled on and despised, as it has been by many who have plunged into the opposite extreme."—Extracts from Bp.

Henshaw's pamphlet on "The only Ministry recognized in the Church."

After such men as these have spoken so pointedly and plainly in behalf of the Apostolic Succession, it seems hardly worth our while to add another word. For we conceive it to be a doctrine, not only so well authenticated, but so well established by the testimony of all men, in all ages, that we should just as soon think of questioning whether "day and night, summer and winter, seed time and harvest," have run their ceaseless round, ever since the world began, as this same doctrine of succession. In the language of an eminent Prelate,* we may fearlessly say, "Of this there is so perfect record in all the histories and fathers of the Church, that I much muse, with what face men, who have any taste of learning, can deny that the vocation of Bishops came from the Apostles. For, if their succession be Apostolic, their function cannot choose but be likewise Apostolic; and that they succeed the Apostles and Evangelists in their Churches and chairs, may inevitably be proved, if any Christians, persons, or Churches, deserve to be credited."† If this be so, we care not how much those who deny the doctrine of the Apostolical Succession, may ridicule the idea. Neither do we care by what name they call it; whether it be by the common one of a fiction, or the more popular one of "a dogma:" it is a matter of perfect indifference to us. And, although, they may rail at us, as we presume they will; yet, so long as we have the Fathers on our side, coupled with the testimony of the wise and good of every land, we say to one and all such, in God's name, rail on!

* Bishop Bilson.

† Daubeny's Works, vol. 1, p. 50.

HERESY AND SCHISM.

"Thus, when she made the Church her hallow'd shrine,
Founded on Jesus Christ, the Corner-stone,
With Prophets, and Apostles, and the Line
Of order'd Ministers, Truth ever one,
Not here or there, but on the whole hath shone.
Whilst Heresies arise of varying clime,
And varying form and colour, the true Sun,
One and the same through all advancing time,
The whole His mansion makes, vast, uniform, sublime."

Lyra Apostolica.





HERESY AND SCHISM.

XII.

IF we are not egregiously deceived, it has been repeatedly and clearly shown, that there were Three distinct Orders of Ministers appointed by our Saviour and his Apostles, for the service of the Church ; that these Orders were so constituted, under chief Governors or Bishops, in every instance, as to form one uniform and complete regimen, which we denominate Episcopal ; that these Orders were perpetuated by them, from the days of the Apostles, through every age and nation under Heaven, without opposition or restraint, wherever Christianity obtained, until the period of the Reformation, and thence onward, through the Protestant branch of the Episcopal Church to the present time ; thus proving, beyond all reasonable doubt, that this Ministry was both Apostolical and Divine.

Now, if this be so, it may not be amiss to inquire, whether we are at liberty to reject a Ministry or regimen thus constituted and ordained by Christ, who is "Head over all things to his Church," for the purpose of substituting in its stead some device of our own? Such a question, perhaps, would strike us with surprise, and even with horror, were it now for the first time mooted,

because it would be viewed by all unprejudiced minds as a proposition to encourage treason or rebellion against a wise enactment of Heaven ; and then, that if it were lawful to do so in one instance, it might be lawful, as well as convenient, to do so in another, till every vestige of God's government was perilled and despised ; but since the thing has been done, and that, too, with impunity, by myriads of our race, it may not be altogether without profit, to inquire, whether those who act thus, in reference to the Ministry, as we have described it, are not resisting an ordinance of God, and doing despite unto the Spirit of Grace ; or whether they are not in a state of actual rebellion against the known authority of Heaven, and thus provoking the Holy One of Israel to anger, by their obstinate refusal to receive what He enjoins ?

If the Ministry is truly a matter of Divine, and not human appointment, those who reject it, and set up something else in its place, do, as we verily believe, array themselves in direct hostility to the government of God. And while we have no wish to indulge in any harsh or opprobrious terms, in reference to the conduct of such, yet truth, and justice, and conscience, all compel us to say, that in our judgment, as well as in the judgment of some of the wisest and purest men that have ever lived, they are guilty, not only of HERESY, but also of SCHISM.

And were we asked to explain ourselves, or to give some substantial reasons for the utterance of this charge, we should do it most cheerfully, by defining what we mean by Heresy and Schism.

And first, in regard to Heresy : What is it ? If we understand the matter, it means simply a *choice*, a pecu-

liar opinion, a sect ; or, in other words, a body of men, who are distinguished from others on account of the singularity of their views in relation to some important subject ; and hence, if that subject be an ecclesiastical one, as is generally the case, then Heresy is reduced to this standing rule, which indicates it to be an opinion of private men adverse to the catholic or orthodox faith.

The word was not used originally, however, in a bad sense. The Sadducees, for example, were called a sect, or heresy, in order to distinguish them from other sects or heresies, like the Pharisees and Essenes, prevalent among the Jews. And although Christianity could not be classed among these, yet it is a well-known fact, that because those who maintained it, held sentiments diametrically opposed not only to the Jews, but to the Gentiles also, it was denominated by them, a *heresy*, or sect. Sometimes, it is true, this appellation was attached to it without much meaning, but generally, it was “a heresy everywhere spoken against.” Those who were willing that every other sect should have a peaceable existence, armed themselves to the teeth against this. Accordingly, when St. Paul was arraigned before Felix, the only charge preferred against him by his enemies was, that he had taught this heresy. And it was this which prompted him to say, in his noble defence before that monarch, “But this I confess unto thee, that after the way which they call *heresy*, so worship I the God of my fathers.” Acts xxiv. 14.

It was not long, therefore, before the word came to be used in a bad sense, not only by the enemies, but by the friends of Christianity. Thus, for instance, when any one entertained an opinion in any way injurious to the

interests of their religion, or to the Gospel of Jesus Christ, it was denominated a heresy. And hence, when St. Peter wrote to the tribes scattered throughout Pontus, Gallatia, Cappadocia, &c., he forewarns them by saying, "There shall be false teachers among you, who shall privily bring in *damnable heresies*, even denying the Lord that bought them." 2 Pet. ii. 1. And so it came to pass; for not only did this very thing occur, but innumerable other heresies sprang up in a very little while, one of which is mentioned by St. John in the Revelations,* and others by some of the early Fathers of the Church, insomuch that they may well be termed "Legion." The most of these were erroneous views of *Divine truth*, and therefore, were called Heresies. But it was not long before the same word was applied to designate *every opinion* that was contrary to the view entertained by the majority of Christians, either in respect to the ministry, or the worship, or the government of the Church.

Thus, for example, when Aeriús asserted that Presbyters were equal to Bishops, and that he had just as good a right to ordain others to the sacred Ministry as they, that was denominated heresy, because it was contrary, not merely to the *faith*, but the *practice* of the Church. And this, by the way, was the first time that such doctrines were broached. Those who are acquainted with the circumstances,† assure us that it was not until the fourth century that such claims were set up; and then they were advanced by a man who had been outstripped by a fellow-pupil, by the name of Eustathius, in a con-

* Chap. ii. 6—15.

† Hooker, vol. 2, p. 279.

test for an Episcopate. In order to sustain himself, however, in the stand which he had taken, he used the very same arguments that are now used by those who maintain the same sentiments. One of these was, that the Apostles sometimes addressed their letters to Priests and Deacons, at others to Bishops and Deacons, and hence, he inferred, that because these words were used promiscuously in speaking of the same persons, that therefore there was no difference between a Bishop and a Presbyter or Priest. An assertion, says a contemporary writer,* who gives the account, which is "stultitiæ plena," (i. e.) full of folly.†

But how, it may be asked, were such sentiments regarded? or rather, how was the author of them treated? Was he allowed to go about propagating these views, not only to the prejudice of his superiors, but to the prejudice and detriment of the Church? Was he permitted to hold them, and yet be acknowledged as a good and faithful Presbyter of the Church, as some in our day are, who hold the same views? Alas! no. Far from it. The Church would not countenance such a fellow. A Council was immediately convened. Acrius was arraigned and tried; and such was the feeling against him, that he was not only degraded from the Ministry, but he was also excommunicated from the Church, for *merely entertaining such opinions!*

Much as we dislike the views which Acrius expressed in relation to these subjects, we think the proceedings against him were unnecessarily severe; but we suppose that those who had the management of the affair, under-

* Epiphanius.

† Daubeny's Works, vol. i. p. 46.

stood the matter better than we, and were determined, if possible, to make such an example of him, as to prevent the recurrence of a similar offence. They meant to show, and did show, by their decision, that these opinions were so contrary to the faith and practice of the Church, that no man could hold them with impunity. For she never held that Presbyters were equal to Bishops, and that Presbyters had as good a right to ordain as they, as Acrius asserted; but her doctrine ever was directly the reverse, if the standard writers of the day are received as evidence of the fact. Thus, for example, let us look into the writings of

IGNATIUS.

“I cried whilst I was among you, I spake with a loud voice. Attend to the Bishop, and to the Presbytery and Deacons. Now some supposed that I spake this as foreseeing the division that should come among you. But He is my witness, for whose sake I am in bonds, that I knew nothing from any man; but the Spirit spake, saying on this wise: *Do nothing without the Bishop*; keep your bodies as the temples of God; love unity; flee divisions; be the followers of Christ, as He was of his Father.”—Epist. to the Philadelphians.

“See that ye all follow your Bishop, as Jesus Christ the Father; and the Presbytery as the Apostles; and reverence the Deacons, as the command of God. *Let no man do anything of what belongs to the Church separately from the Bishop.* Let that Eucharist be looked upon as well established, which is either offered by the Bishop, or by him to whom the Bishop has given his consent. Wheresoever the Bishop shall appear, there let

the people also be ; as where Jesus Christ is, there is the Catholic Church. *It is not lawful without the Bishop, either to baptize, or to celebrate the Holy Communion ; but whatsoever he shall approve of, that is also pleasing unto God ;* that so, whatsoever is done, may be sure and well done."

"It is a good thing to have a due regard both to God and to the Bishop : he that honours the Bishop, shall be honoured of God. But he that does anything without his knowledge, ministers unto the Devil. Let all things, therefore, abound to you in charity ; seeing ye are worthy."—Epis. to the Smyrneans.

TERTULLIAN.

"To conclude my little work, it remaineth that I give an admonition also concerning the right rule of giving and receiving Baptism. The right of giving it, indeed, hath the CHIEF PRIEST, which is the BISHOP : then the Presbyters and Deacons ; yet *not without* the authority of the Bishops, for the honour of the Church."—Tract de Baptismo.

CYPRIAN.

"The Bishop is in the Church, and the Church in the Bishop ; they who are not with the Bishop, are not in the Church ; and they miserably deceive themselves, who, not maintaining communion with the Bishops of God, think cunningly to insinuate themselves into the Church, by communicating with certain others ; whereas the Church, which is one and catholic, will not endure separation and schism, but is united and consolidated through

all its parts, by the cement of an united Episcopate."—
Epis. 69.

Here, surely, is evidence enough to show that Bishops and Presbyters were not the same ; but, on the contrary, that the Bishops were everything to a Church, insomuch, that where there was no Bishop, there was said to be no Church. And then, again, in regard to ordination, which was the other point of the claim set up by Acrius for Presbyters, it is manifest, that if Presbyters could neither baptize nor do anything else without the consent of the Bishop, they could not ordain, because this has ever been considered one of the highest prerogatives of a Bishop. If Presbyters could not perform the lesser service without the approbation of the Bishop, it cannot be supposed, that they could perform the higher function without a like permission. But this they never had. Indeed, according to Acrius, there was no necessity for obtaining it, because Presbyters had just as good a right to ordain as Bishops.

Now, in order to show the reader that this too was contrary to all law and custom in the Church, and, therefore, a heresy, it is only necessary to recur again to the records of those days. If we look into the writings of Eusebius, for example, there is not a line or a thought in any part of his celebrated work, which gives the least countenance to the idea, that Presbyters took any part in ordination, much more had any right to do it. All the ordinations that we read of there, (and there are many of every grade in the Ministry,) were performed by Bishops, and by Bishops only. Not a single instance is given, where Presbyters ordained, or even assisted in

the laying on of hands. And as to their claiming the right, or taking umbrage at any refusal or usurpation on the part of the Bishops, in not allowing them the privilege, there is not one word of complaint or otherwise anywhere expressed. Were it necessary, we could produce multitudes of instances, out of the writings of Eusebius and others, to corroborate these views, but we shall let a very few suffice. Thus, for example, when Origen was ordained a Presbyter of the Church, by Theoctistus, Bishop of Cesarea, assisted by Alexander, Bishop of Jerusalem, who was present, the following record is preserved of the transaction by

EUSEBIUS.

ORDINATION OF PRESBYTERS.

“Then, as the most distinguished Bishops of Palestine, and those of Cesarea and Jerusalem, judged Origen worthy of the first and highest honour, THEY ordained him to the *Presbytery* by the imposition of hands.” Lib. 6, chap. 7 and 23.

“This illustrious character, (Novatian,) abandoning the Church of God, in which, when he was converted, he was honoured with the *Presbytery*, and *that by the favour of the Bishop* placing *his* hands upon him, ordaining him, and as all the Clergy and many of the Laity resisted it, since it was not lawful that one baptized in his sick-bed by aspersion, as he was, should be promoted to any order of the Clergy, the Bishop requested that it should be granted him to ordain only this one.”—Lib. 6, chap. 43.

ORDINATION OF BISHOPS.

“ This dogmatist, this (pretended) champion of ecclesiastical discipline, (Novatian) when he attempted to seize and usurp the *Episcopate* not given him from above, selected two desperate characters as his associates, to send them to some small, and that the smallest, part of Italy, and from thence, by some fictitious plea, to impose upon THREE BISHOPS there, men altogether ignorant and simple, affirming and declaring, that it was necessary for them to come to Rome in all haste, that all the dissension which had arisen might be removed through their mediation, in conjunction with other Bishops. When these men had come, being, as before observed, but simple and plain in discerning the artifices and villany of the wicked, and when shut up with men of the same stamp with himself, at the tenth hour, when heated with wine and surfeiting, they forced them, by a kind of shadowy and empty imposition of hands, to confer the *Episcopate* upon him, and which, though by no means suited to him, he claims by fraud and treachery. One of these not long after returned to his Church, mourning and confessing his error, with whom also we communed as a layman, as all the people present interceded for him, and *we sent successors to the other Bishops, ordaining them* in the place where they were.”—Lib. 6, chap. 43.

Here, then, is evidence enough to prove that there was some rule in reference to the ordination of Presbyters and Bishops. And the rule was, not that Presbyters should ordain Presbyters and Bishops, but that *one Bishop*,

if he choose, might ordain a Presbyter, and *three Bishops* might constitute a Bishop. Else why did Novatian take so much pains to procure, the attendance of *three Bishops* at Rome, in order to constitute him a Bishop, unless it was to comply with the custom of the Church? Surely there was no reason why there should be just that number and no more, unless there was some rule or law, which was necessary to be observed in every lawful ordination. Accordingly, we find this canon at the very head of the

APOSTOLICAL CANONS.

Canon I. "Let a Bishop be ordained by *two* or *three Bishops*; a Presbyter by *one* Bishop, and so likewise a Deacon, and the rest of the Clergy."

Now if ordination were the prerogative of Presbyters, as well as Bishops, why, we may ask, did not Aerius employ the body of Presbyters which were leagued with him in his attempt to usurp the Episcopate of Rome, to ordain him, instead of sending to the remotest corner of Italy for *three* obscure Bishops to do it? The truth is, that he was, doubtless, influenced by the desire to have the thing done properly, in accordance with the Canons and regulations of the Church, so that there might be no objection to him on this account. He knew full well that Presbyters had no such power; and that it was not even thought of then, as may be seen by a reference to St. Jerome, and St. Chrysostom, who lived about the time when Aerius first broached the subject. Thus speaks

ST. JEROME.

"Till, through instinct of the Devil, there grew in the Church factions, and among the people it began to be

professed, I am of Paul, I of Apollos, and I of Cephas. Churches were governed by the common advice of Presbyters: but when every one began to reckon those whom himself had baptized, his own and not Christ's, it was decreed in the whole world, that one chosen out of the Presbyters shall be placed above the rest, to whom all cares of the Church should belong, and so the seeds of Schism be removed. For, at Alexandria, from Mark the Evangelist, to Heracles, and Dionysius, the (late and present) Bishops of that See, the Presbyters always called the one chosen from among themselves, and placed in a higher station, (*excelsiori gradu*) BISHOP: for what act does a Bishop perform, which a Presbyter may not, *excepting ordination, 'excepta ordinatione.'*"—Epis. to Evag.

ST. CHRYSOSTOM.

"The Apostle, says he, having discoursed concerning Bishops—omitting the order of Presbyters, descends to the Deacons; and why so, but because between Bishop and Presbyter there is scarcely any difference; and to them is committed both the instruction and the presidency of the Church; and whatever he said of Bishops, agrees, also, to Presbyters. *In ordination alone, they have gone beyond the Presbyters.*"—Bowden, vol. 1, p. 20.

"By Eldership, he (St. Paul) means not, (those that in his days were called) Presbyters, but BISHOPS; for Presbyters did not ordain Bishops:* and, therefore, St. Peter, 1 Pet. 5, 1, and St. John, 2 John 1, and 3 John 1, calling themselves Elders, it can be meant of no other

than Bishops, because they ordained Bishops themselves, *which thing bare Presbyters could not do.*"—Marchant's Commentary on Acts 11, 27, p. 367.

In addition to this, we are told that a Council was held at Alexandria, A. D. 339, and among other things, a question arose as to the validity of the orders of one Ischyrras, who set himself up as a Presbyter of the Church, pretending to have received his commission from a certain Colluthus; but when it was discovered, that Colluthus himself was only a Presbyter, the Council unanimously decreed that all those on whom he had laid his hands should be regarded as mere Laymen.*

Now, if this be so, what evidence can be more conclusive and to the point, that ordination by Presbyters, was not only contrary to all the early canons and customs of the Church; but to the united testimony of two respected Councils, and all these eminent writers, whose praise is in every land? Such a thing as Presbyterian Ordination, was not merely a novelty in those days; but such a novelty as the Christian Church would not shelter within her pale, for an instant.

And yet there are multitudes of professed Christians in our day, such as the Presbyterians, and Lutherans, and Baptists, and Congregationalists, &c. who not only have the assurance to number themselves among the *Churches* of the Living God; nay, in many instances, the *only pure Churches* of Christ; but, they have the audacity, also, to stand up and declare that their Ministers, with nothing but Presbyterian ordination, and some of them not that, are just as good Ministers as those which have

* Bingham's Works, p. 29, and Percival, p. 28.

been Episcopally ordained, and in some instances rather better, because, made so, more in conformity with primitive usage, and without any of that corrupt taint, which the "Mother of Harlots," or the Church of Rome, transmits, like a pestilence to all her priestly train, not knowing, that the descent, whether through Bishops or Presbyters, has all been alike contaminated by her touch. For, who was Luther? who was Zuingli? who was Knox? who was Beza? and Mennon? but Ministers of that same Church, which Presbyterians and their compeers love to revile? And what ordination had they but Episcopal? And what were they but *Presbyters*, with no power to ordain? But still all, or nearly all the schismatical organizations of the present day, come from those very men? They formed them: they set them in motion: they gave them 'a local habitation and a name.' And now, instead of trying to conceal their corrupt Presbyterian ordination, more corrupt than any other in existence, because it comes direct and clear from that impure fountain, which they constantly impugn, without a single palliation from any other source, they seem to glory in it, and even defend it, as the Apostolic custom of the Church! Alas! for such Churches and such Ministers, in the great day of accounts!

Had they been in existense, methinks in those early and pure ages, when an Irenæus, or a Cyprian, or a Chrysostom, were in power, what would have been their fate? Would they have been countenanced as Churches of the Living God? Would their Ministers have been recognized as the true and lawful Ministers of Jesus Christ? Nay, on the contrary, would they have not been denounced as HERETICS, and their doctrine as HERESY

of the worst kind? We need not answer : for the reader, doubtless, is prepared to answer himself, that if there be any truth in history, or any confidence to be placed in the records of the past, these men are not only HERETICS, but advocates of a HERESY, which was publicly denounced as such, more than fourteen hundred years ago!

And, then, again, in regard to SCHISM, if it be a question, demanding the least explanation, we would say in reply, that it is *Heresy carried out into practice*. Schism, as we view it, is the legitimate offspring of Heresy. The one is the immediate consequent of the other. For while the one is the entertaining of opinions contrary to the received faith of the Catholic Church ; the other is the banding together of those who entertain these opinions, and the setting up of a separate community, independent of the Church, where these opinions may be propagated, without fear or restraint.

We are aware, however, that Schism is not regarded exactly in this light, by some distinguished writers. Dr. Campbell, for instance, says, that it is employed in the Scriptures merely to denote some alienation of mind or want of harmony in sentiment, respecting non-essentials in religion, without an actual separation of the parties.* but even admitting this to be the case, it is easy to see, that the thing is not lessened, but greatly aggravated by the additional circumstance of separation. If the former was a sin, calling for such severe animadversions and reproof, as we know it received from an Apostle of our Lord on several occasions ; surely the latter, which was the inevitable result of such contentions, or Schisms,

* Campbell's Gospels, vol. 3, p. 112.

cannot be less displeasing to God, because it has gone *beyond* what the Apostle reproves in the Corinthians, and the Scriptures every where denounce as disastrous to the unity and interests of the Church. By no means. Schism, in whatever light we view it, is a most grievous evil. Nay, a sin of the deepest dye ; because it is calculated to rend the “body of Christ,” which should ever be perfect and entire. Not only do the Scriptures represent the matter in this way : but all the early writers and Fathers who lived in the midst of some of the worst Heresies and Schisms, which have ever afflicted the Church of Christ. Thus, for example, writes

ST. CLEMENT.

“ Your Schism has perverted many, has discouraged many ; it has caused diffidence in many, and grief in us all. And yet your sedition continues. Take the Epistle of the blessed Paul the Apostle into your hands ; what was it he wrote to you at his first preaching the Gospel among you ? Verily, he did by the Spirit admonish you concerning himself, and Cephas, and Apollos, because that even then ye had begun to fall into parties and factions among yourselves. Nevertheless, your partiality then led you into a much less sin : forasmuch as ye placed your affections upon Apostles, men of eminent reputation in the Church ; and upon another, who was greatly tried and approved of by them. But consider, we pray you, who were they who have now led you astray, and lessened the reputation of that brotherly love, that was so eminent among you ? It is a shame, my beloved, yea, a very great shame, and unworthy of

your Christian profession, to hear that the most firm and ancient Church of the Corinthians should, by one or two persons, be led into a sedition against its Priests. And this report is come, not only to us, but to those, also, that differ from us. Insomuch that the name of the Lord is blasphemed through your folly ; and even ye, yourselves, are brought into danger by it. Let us, therefore, with all haste, put an end to this sedition ; and let us fall down before the Lord, and beseech him with tears that he would be favourably reconciled to us, and restore us again to a seemly and holy course of brotherly love.”—
Epistle to the Corinthians.

IGNATIUS.

“ I exhort you, therefore, or rather not I, but the love of Jesus Christ, that ye use none but Christian nourishment, abstaining from pasture which is of another kind ; *I mean heresy*. For they that are Heretics, confound together the doctrine of Jesus Christ with their own poison, whilst they seem worthy of belief, as men give a deadly poison mixed with sweet wine, which he who is ignorant of, does with the treacherous pleasure, sweetly drink in his own death.

“ Wherefore guard yourselves against such persons ; and that you will do, if you are not puffed up, but continue inseparable from Jesus Christ our God, and from your Bishop, and from the commands of the Apostles. He that is within the altar is pure ; but he that is without, that is, that does anything without the Bishop, and Presbyters, and Deacons, is not pure in his conscience.”—
Epistle to the Trallians.

“ Wherefore, as becomes the children both of the light

and of the truth, flee divisions (Schisms) and false doctrines : but where your Shepherd is, there do ye, as sheep, follow after ; for there are many wolves who seem worthy of belief, that with a false pleasure lead captive those that run in the course of God : but in your concord they shall find no place.

“Abstain, therefore, from those evil herbs which Jesus Christ does not dress, because such are not the plantation of the Father. Not that I have found any division among you, but rather all manner of purity. For, as many as are of God, and of Jesus Christ, are, also, with their Bishop. And as many as shall with repentance return into the unity of the Church, even these shall, also, be the servants of God, that they may live according to Jesus Christ. *Be not deceived, Brethren ; if any one follows him that makes a Schism in the Church, he shall not inherit the kingdom of God ; if any one walks after any other opinion, he agrees not with the passion of Christ.*”—Epistle to the Philadelphians.

IRENÆUS..

“Those Presbyters in the Church are to be obeyed, who have the succession, as we have shown from the Apostles : who, with the succession of their Episcopacy, have the sure gift of truth, according to the good pleasure of the Father. But as to the rest, who depart from the succession, and are assembled in any place whatsoever, we ought to suspect them, and look upon them as HERETICS, and persons of bad opinions ; or, as SCHISMATICS, and conceited persons, pleasing themselves ; or, again, as Hypocrites, doing this for the sake of gain

or vain glory ; and all these have fallen from the truth.”—*Adv. Hæres. Lib. 4, c. 43.*

CYPRIAN.

“Heresy and Schism are the invention of the Enemy, for the subversion of faith, the corruption of truth, the division of unity. Those whom he can retain no longer in the blindness of the former way, he circumvents by betraying them into deviation from their new progress. He tears men away from the Church ; and while they imagine themselves to have come unto the light, and to have escaped the night of this world, he secretly infuses a second accession of darkness ; so that they continue to call themselves Christians, while they stand not by the Gospel of Christ, and never heed or obey Him. They walk in darkness, and think they have light : while the enemy flatters and deceives them, transforming himself, as the Apostle says, into an Angel of light, and dressing out his emissaries as the Ministers of righteousness. These are the maintainers of night for day, of death for salvation, of despair for proffered hope, of perfidy pretending honour, and anti-Christ instead of Christ. They invest falsehood in probabilities, and employ stratagem for the frustration of truth.”—*On the Unity of the Church. Tracts for the Times, p. 566.*

“Whoever and whatever he may be, he cannot be a Christian, who is not in the Church of Christ. Let him pride himself as he will on his philosophy or eloquence ; and let his boasting equal his vanity ; he who hath held fast neither brotherly love nor Church unity, has lost even that which he before possessed.”—*Epis. 52. Life and Times of St. Cyprian, p. 176.*

“He who holds not this unity of the Church, does he think that he holds the faith? When a man struggles against the Church, and resists it, does he suppose that he continues to belong to it? For, surely the blessed Apostle, St. Paul, teaches the same thing, and indicates the sacredness of unity in these words: “There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God. This unity, it is our duty to hold and vindicate with firmness.”—Tracts for the Times, p. 568.

“The spouse of Christ is a spotless spouse; she is incorruptible and pure; she recognizes but one home, and secures by her purity the sanctity of but one alliance. She keeps us as the property of God, and vindicates to His sons their royal inheritance. Whosoever separates from the Church, declares himself an alien, and cuts himself off from the inheritance which the Church promises. He cannot obtain the reward which Christ gives who leaves the Church which Christ has established; he is an alien: he is impure: he is an enemy. God is no more our Father when we cease to be children of the Church. If any one of those escaped who were without the ark of Noah, then will he escape, who trespasses beyond the pale of the Church. The Lord hath given us these words of warning, ‘He that is not with me is against me; and he who gathereth not with me, scattereth.’ He who breaks the peace and concord of Christ, sets himself against Christ. He who gathereth elsewhere but in the Church, scattereth the Church of Christ.”—Ibid. p. 569.

“These are they who take upon them God not willing, to preside over their rash companions, establish them-

selves in authority without any lawful ordination, and assume the name of Bishop, when no man gives them a Bishopric. These the Holy Spirit marks out in the Psalms, as sitting in the seat of the noxious : a plague and infection of the Faith, deceiving with the serpent's mouth, wise to corrupt truth, breathing out poison unto death with pestilential tongues ; whose words eat like a canker, whose writings pour a deadly poison into every breast and heart. Against these the Lord cries out, and reins back and recalls His wandering people, saying, 'Hearken not unto the words of the prophets which prophesy falsely, for the vision of their heart maketh them vain. They speak, but not from the mouth of the Lord : they say to those who cast away the word of God, there shall be peace unto you ; and to all that walk in their own pleasures, every one who walketh in the error of his own heart, evil shall not come upon him. I have not spoken unto them, and they have of their own selves prophesied ; if they had stood in me, and had heard my words, and had taught my people, I would have converted them from their evil thoughts ?'

"These same persons, the Lord again designates, and denotes, saying, 'They have deserted me, the fountain of living water, and have made for themselves broken cisterns that can hold no water.' There can be but one true Baptism ; and yet they think they can baptize. They desert the fountain of life, yet hold out the gift of a living and health-giving water. Men are not cleansed by them, but rather are made filthy : their sins are not wiped away, but verily are heaped up. They are born, not the sons of God, but sons of Satan ; they are gendered of perfidy, they have lost the gift of faith, they

cannot arrive unto the reward of peace, for they have destroyed the peace of the Lord by discord and fury.”—*Ibid.* p. 572.

“Doth he give glory to God, who asserts that children of God may be born without the Church, of an adultress and fornicator? Doth he give honour to God, who vindicates the cause of Heresy against the Church; forsaking the unity and truth which came from the law of God? Doth he give glory to God, who, the friend of Heretics, the enemy of Christ, judges those priests of God, worthy of excommunication who defend the truth of Christ and the unity of the Church? If this be to honour God, if the fear and discipline of God be thus guarded by His priest, let us throw down our arms, let us submit our hands to captivity, let us surrender the administration of the Gospel, the ordinances of Christ, the Majesty of God, to the Devil: let the oath of our divine warfare be dissolved, let the standard of the armies of Heaven be betrayed: let the Church yield to Heretics, light to darkness, faith to perfidy, hope to despair, reason to error, immortality to death, love to hatred, truth to a lie, Christ to Antichrist. No wonder that Schisms and Heresies thus arise day after day, and grow with a strange rapidity and strength, and erect their scaly heads against the Church of God, injecting the poison of their error more and more fatally, while both authority and stability is given to them by the advocacy of some; while their Baptism is defended; while Faith and truth are betrayed; while that which is done against the Church without her pale, is vindicated in the Church itself. But, if, dearest brother, we have any love of God, any faith and regard for the truth: if we keep the

law of Christ, if we guard inviolate the purity of His spouse, if the words of the Lord are written in our hearts, 'when the Son of man cometh, shall He find faith on the earth?' As faithful soldiers of God, let us fight for a true faith and a pure religion, with the courage of tried fidelity, let us guard the camp divinely committed to our keeping."—Epistle 74, to St. Stephen, Bishop of Rome.

"That man ought to be avoided and exiled from our society, who is separated from the Church. Such a man is perverse, and a sinner, and condemns himself. Does the man think himself with Christ, who strives against the Christian Priesthood, and separates himself from the converse of Christ's Clergy and people? He is bearing arms against the Church; he is fighting against God's ordinances, a foe to the altar, a rebel against Christ's sacrifice, for honour, faithless; for religion, sacrilegious; a servant, without obedience; a son, without piety; a brother, without love; setting at nought the Bishops, and despising the Priests of his God, he audaciously builds another altar, offers up the unhallowed accents of a separate prayer, and profanes with false sacrifices the truth of the Dominical victim. He is not permitted to be wiser, since he who strives against the ordinances of God is punished for his temerity and daring by Divine reprehension."—Tracts for the Times, p. 577.

"Their crime is more than that with which the Lapsed appear to be stained: for those do, at least, deprecate the wrath of God, with all the appointed offices of penance. The Lapsed seek after the Church as suppliants; Schismatics resist the Church. The Lapsed yielded to force and compulsion; Schismatics cleave with full purpose to their sin. The one injures his own

soul, the other perils the souls of many. The one sees that he has sinned, and weeps and laments; the other elated in his wilfulness, and rejoicing in his very crimes, separates children from their mother, allures sheep from their fold, and subverts the Sacrament of God; and, whereas, the Lapsed has once sinned, the other offends daily. Finally, the Lapsed may be received into the kingdom of Heaven after martyrdom; but he who is slain out of the Church, hath no part in the rewards of the Church."

REMARKS.

Such is the language which Cyprian and others employ, in order to portray the condition of those who apostatized from the faith, and seceded from the Church, in days long since past. What severe reproofs! What awful maledictions! what terrible anathemas are pronounced against these erring, wandering, daring children of our God! Although we cannot say that we approve of everything we find recorded against them, yet the object is, to let the reader see the manner in which the early saints have spoken in reference to those who rent the Church in their day, by their ungodly heresies and schisms.

If these things were true then, why, we would ask, are they not true now? And why may not the same animadversions be made upon those, in every age, who have been guilty of the same or similar offences? Were not Luther and Melancthon, Farrel and Beza, Knox and Zuingle, Wesley and Coke, guilty of the very same sins which Cyprian charges upon the heretics and schismatics of old? Did they not entertain opinions contrary

to the faith of the Catholic Church, long before Papal corruptions were heard of? Did they not separate from the Church, openly and avowedly, with the exception of Wesley, and form distinct communities antagonist to the Church? Whether they did it from *necessity*, as was alleged, or otherwise, we care not—they did it. And in order to carry out their plans, did they not establish a Ministry different from what had ever been established or known? Although mere Presbyters, did they not ordain Ministers, and did not these Ministers preach the Gospel and administer the sacraments, and commission other Ministers to do the same things, contrary to all ecclesiastical law and custom? Certainly, all this is not denied by those who are competent to judge, but is rather vaunted, and especially by their followers, as the grand distinguishing elements of their prowess and their fame. And if so, why may we not inquire with St. Cyprian, “Does the man think himself with Christ, who strives against the Christian Priesthood, and separates himself from the converse of Christ’s Clergy and people? No,” says he, “he is bearing arms against the Church; he is fighting against God’s ordinances, a foe to the altar, a rebel against Christ’s sacrifice, for honour, faithless; for religion, sacrilegious; a servant, without obedience; a son, without piety; a brother, without love; setting at nought the Bishops, and despising the Priests of his God, he audaciously builds another altar, offers up the unhallowed accents of a separate prayer, and profanes with false sacrifices the truth of the Dominical victim.”

The uplifted cry of a thousand voices, doubtless, will be heard at once, chiming in with the disciples of old, “This is a hard saying, who can hear it?” We know

full well, that men do not like to hear the truth ; but then, is that a reason why the truth should not be spoken ? Must we keep silent, just because the truth will give offence ? May we not speak out, for fear of drawing upon ourselves the ridicule and scorn of men ? God forbid ! Although we have no desire to offend, or to say ought to wound the feelings of a single mortal living, yet we do just as honestly and sincerely believe, that those in our days who are the abettors of heresy and schism, are in a state of rebellion against God, as we believe our own existence. In other words, we believe that those who have gone out of the Church, are without a Bishop, without a Priest, without a Ministry, without a Sacrament, in short, without a single characteristic of a Church, as it was constituted by Christ and his Apostles ; and believing this, we say it openly and fearlessly, not because we love strife or seek contention, but because we love the unity, the peace, the glory of the Church. We wish to see a better state of things. We wish to see the armies of the living God united : we wish to see them arrayed once more in one unbroken phalanx : we wish to see them marshalled under the one only Captain of our salvation, under the one Ministry, the one Government which He ordered ; animated with one hope, one faith ; fired with one zeal, one spirit ; striving with one heart, one mind, for the faith once delivered to the saints ; and thus “ coming up to the help of the Lord, to the help of the Lord against the mighty.” And if we can be the means, under God, of bringing about so desirable and glorious an issue, by this humble effort, or, indeed, of doing anything towards it, we shall feel ourselves amply repaid for whatever toil, and care, and anxiety, we have endur-

ed, and, more than all, thank our Heavenly Father besides, that "we have not lived in vain, and spent our strength for nought."

And, therefore, before we close this volume, we would most earnestly and affectionately exhort all those who are involved in heresy and schism, to pause and reflect upon their course. If you are guilty of these sins, dear brethren, you ought to know it. Instead of covering them up, or excusing them in any way, look them fully in the face, and repent of them. Forsake them; give them no quarter. Return at once to the bosom of the Church. Let not your pride or your prejudice prevent you. Let not the idea, that you will be obliged to forfeit your independence, or your honour, or your integrity, by such an act, trouble you; but do it for the sake of unity and peace; do it for the sake of our risen and glorified Lord; do it for the sake of a suffering and benighted world; do it for the sake of advancing the interests and glory of our God; do it, in a word, for the sake of evincing your loyalty and love. Delay not. Do it at once. Make up your mind now. "Think not that you are maintaining the Gospel of Christ, while you are living in voluntary segregation from the fold of Christ, and from its peace and unity; since it would better become you, as good and illustrious soldiers, to sit down together in the camp at home, and to act and consult for the common good. Our unity and agreement cannot be disturbed: **WE** cannot leave the fold of the Church, and go out and join you; therefore it is, that we beseech you the more earnestly to return to your mother, the Church, and to the fellowship of her sons."* Yea, once more,

* St. Cyprian's Epistle to the Confessors of Rome.

we would say, come home, come home to the Church of our Saviour and our God !

“ Wanderers ! come home ! when erring most,
Christ’s Church, aye kept the faith, nor lost

One grain of Holy Truth :
She ne’er has err’d as those ye trust,
And now shall lift her from the dust,
And REIGN as in her youth !”



O MERCIFUL GOD,
WHO HAST MADE
ALL MEN, AND
HATEST NOTHING
THAT THOU HAST
MADE, NOR DESIR-
ETH THE DEATH OF A SINNER, BUT RATHER THAT
HE SHOULD BE CONVERTED AND LIVE, HAVE MER-
CY UPON ALL JEWS, TURKS, INFIDELS, AND HE-
RETICS; AND TAKE
FROM THEM ALL
IGNORANCE, HARD-
NESS OF HEART,
AND CONTEMPT OF
THY WORD; AND SO
FETCH THEM HOME
BLESSED LORD, TO
THY FLOCK, THAT
THEY MAY BE SAV-
ED AMONG THE
REMNANT OF THE
TRUE ISRAELITES,
AND BE MADE
ONE FOLD, UNDER
ONE SHEPHERD,
JESUS CHRIST OUR
LORD, WHO LIV-
ETH AND REIGN-
ETH WITH THEE
AND THE HOLY
SPIRIT, ONE GOD, WORLD
WITHOUT END. AMEN.
Collect for Good Friday.

ERRATA.

ON page 30, nineteenth line from top, read St. Clement, instead of St. Jerome.

On page 106, read Irenæus for Ierenæus.

On page 197, thirteenth line from top, read column, instead of volume.

On page 216, at the end of the fourth line from the bottom of the page, insert the following line, "besides, he devoted much of his time to the study of Rhetoric and Oratory."

On page 346, sixteenth line from top, read import, for imp or.

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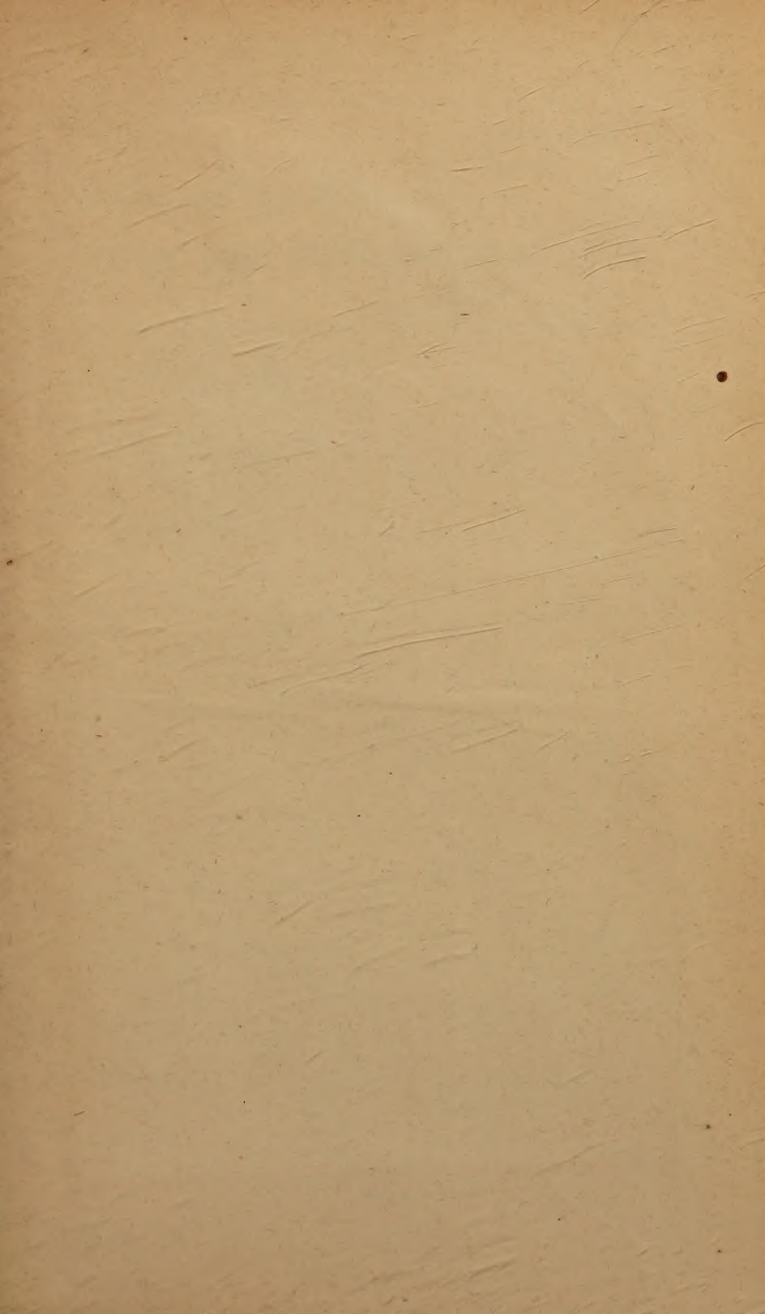
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